

RGVEDA SAMHITĀ

Volume IX

ऋग्वेद संहिता

वेद प्रालिखान, नई दिल्ली

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लेखक

Satya Prakash & Satyakam

शीर्षक

RGVEDA SAMHITA Vol-IX

Book VIII, Hymns [1-40]

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गुरुकुल कांगड़ी विश्वविद्यालय
कृपया पुस्तक के ऊपर कोई निशान आदि
न लगावें।

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पुस्तक विवरण की तिथि नीचे अंकित है। इस तिथि सहित ३० वें दिन यह पुस्तक पुस्तकालय में वापस आ जानी चाहिए। अन्यथा ५० पैसे प्रति दिन के हिसाब से विलम्ब दण्ड लगेगा।

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RGVEDA SAMHITĀ

ऋग्वेद संहिता



RGVEDA SAMHITĀ

ऋग्वेद संहिता

with
English Translation
by
Swami Satya Prakash Sarasvati
and
Satyakam Vidyalkar

135402

Volume IX
Book VIII, Hymns [1—40]

नवम् भागः
अष्टम् मण्डलम्, सूक्तानि [१—४०]



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CONTENTS

Foreword by Dr. L. M. Singhvi

Preface by Prakashvir Shastri

English Translation : Book VIII

Hymns 1 to 40

2809—3068

Notes : Book VIII

Hymns 1 to 40

3071—3176

Foreword

by

Dr. L.M. Singhvi

Executive Chairman, Veda Pratisthana:

The Vedas enshrine the cosmic vision and vitality of our ancestors and epitomise a living legacy of divine inspiration, intuition and insight.

The glory of the Vedas is their universal and timeless quality.

The subtle and symbolic invocations of the *Sruti* and the mystic and melodic music of the celestial hymns have hallowed human consciousness through trackless centuries with a sublime glow.

The Vedas exemplify a carefully nurtured and elaborately systematized oral tradition which is unrivalled in the annals of civilization.

The evocative poetry of joyous and spontaneous affirmation of life and nature, the unravelling explorations of the seers into the terrestrial and transcendental destiny of mankind, the pervasive immanence and the pristine omnipresence of primeval reality and primordial matter, and the wisdom and philosophy of Moral and Social Order in an harmonious equilibrium unfold the luminous realm of the spirit of the Vedas.

The Vedas are unique in their perspective of time and space.

Early in the history of human civilization, the Vedas proclaimed the essential unity of mankind, untrammelled by geographical barriers and tribal parochialism.

The Vedas declared the enduring filial allegiance of Man to Mother Earth: माता भूमिः पुत्रोऽहं पृथिव्याः.....मथर्व. 12.1.12.

The Vedas articulated the essential equality and intrinsically equal dignity of men and nations and the need for cooperative effort for common benefit: ऋज्येच्छासो ऋनिच्छास एते, संभ्रातरो वाङ्मनः सीमनाय । श्रुक्. 5.60.5.

The Vedas cautioned against recrimination, jealousy and ill-will among the human kindred: मा भ्राता भ्रातरं द्विषन् मा स्वसारमुत स्वसा.....मथर्व. 3.30.3.

The Vedas aimed and aspired for an ambience of unfailing and ubiquitous friendship:

मित्रस्वाहं चक्षुषा सर्वाणि भूतानि समीक्षे ।

मित्रस्य चक्षुषा समीक्षामहे । यजु. 36.18.

The Vedas celebrate the *vac* whose array of thousand syllables and thousand postures of consciousness manifested in a thousand ways appear as flame-songs of the earth and the empyrean. In their innermost recesses are embedded the eternal and cosmic powers of illumination. The Vedic words rising from the oceanic depths of creative consciousness provide a panoramic vision and a thousand vignettes of that real inner illumination, *sva*, reached by *dhi*, the two facets of which are *karma* (action) and *prajna* (knowledge). In that realm of invocation and sacrifice, faith (*sraddha*) converges with reason (*tarka*); intuition assimilates perception; light combines with vigour; wisdom coalesces with valour; speech and action become one. The science of Vedas seeks that true synthesis of faith and reason, and in that pursuit, its prayer is that we may be blessed with "faith" that has not degenerated into the somnolence of the spirit and that we may be endowed with "reason" that has not, in the words of Gurudeva Tagore, lost "its way into the dreary desert sand of dead habit" and which has its habitation in the meandering maze of pointless prolixity:

आतारो देवा अधिबोचता नो मा नो निद्रा ईशत मोत जल्यः ।

वयं सोमस्य विश्वह प्रियासः सुवीरासो विदयमावदेम ॥ ऋक्. 8.48.14.

The true Vedic faith does not countenance dogma; the Vedic reason is not a euphemism for sophistry; the Vedic word is not a victim of verbiage. The essential perception of the Vedas is not a prisoner of perversions. The humanism of Vedas is not a hypocrisy and the Vedic teaching of tolerance is not a transient contrivance. The core commitment of Vedas is to truth and *dharma*, to harmony and happiness, to freedom and justice. The soulful Vedic voyage in ceaseless quest of the experience of inner illumination and with its rich symbolism and manifold meanings is perhaps the oldest and the most magnificent and many-splendoured pilgrimage of the human spirit.

The Vedas gave the *Magna Carta* of Human Brotherhood and Universal Goodwill and proclaimed a noble prayerful Preamble to the humanitarian Constitution of One World based on friendship, fellow-feeling, freedom and fearlessness in words which are immortal and ever inspiring and which are central to the basic teleology and technology of building impregnable defences of peace in the minds of men. The Vedic seers who viewed the world of perception and the world of thought as a continuum prayed for the composite benediction of hearing noble thoughts and seeing noble deeds: भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षिभिर्यजत्राः । यजु. 25.21

In that endeavour of building a universe of noble thoughts and noble deeds, the Vedic seers convened a cosmic convocation based

on the fundamental human quest for truth and the acceptance of its many facets (एकं सद् विप्राः बहुधा वदन्ति):

आ नो भद्राः क्रतवो यन्तु विश्वतोऽद्विधासो अपरीतास उदि भद्रः ।

देवा नो यथा सदमिद् दृष्टे प्रमन्नप्रायवो रक्षितारो दिवे दिवे ॥ ऋक्. 1.89.1.

In the Vedic vision of human society, man in his relation to man was not predatory, aggressive and oppressive as in the Hobbesian nightmare which conjured up *homo homini lupus*. The Vedic ideal was that Man was under an obligation to protect and preserve and to aid and comfort mankind everywhere: पुमान् पुमांसं परिपातु विश्वतः । ऋक्. 6.75.14.

The Vedic philosophy of freedom and fearlessness reached a credal and climactic crescendo in the earthy yet ethereal invocations:

अभयं मित्रादभयमित्रादभयं ज्ञातादभयं परोक्षात् ।

अभयं नक्तमभयं दिवा नः सर्वा आशा मम मित्रं भवन्तु ॥ अथर्व. 19.15.7

Equally, the Vedic hymn of *togetherness* remains a refreshing reminder and a beacon light to the fractured and fragmented world out of whose womb the new world order is struggling to be born:

सङ्गच्छध्वं संवदध्वं सं वो मनांसि जानामु ।

देवा भागं यथा पूर्वं सञ्जानाना उपामत ॥ ऋक्. 10.191.2.

These noble thoughts made the culture of the Vedas the first and foremost foundation of the edifice of universal values: सा प्रथमा संस्कृतिविश्वंबाराः । यजु. 7.14.

These enduring verities of the Vedas are not a relic of the past, nor are they the exclusive preserve or the sole inheritance of Indians and Indo-Aryans. They belong to the common heritage of humanity and are relevant in our contemporary world and in our age. We owe it to ourselves and to the peoples and the nations of the world to share this precious heritage and to disseminate its message and meaning.

It is the proud privilege of Veda Pratisthana to be the chosen instrument of the monumental project for preparing and presenting a readable and systematic modern translation of all the four Vedas. The Veda Pratisthana has had the credentials and the capacity to attempt this ambitious task because it was founded on the deep understanding and encyclopaedic erudition of Swami Satya Prakashji, an eminent scientist and a distinguished professor before he became a *parivrajaka*, the firm financial support and the bounteous benefaction of Narendra Mohan Foundation, an eloquent and tangible testament of the Mohan family's liberal and public-spirited disposition, and of the intrepid faith, fortitude, vision and dedication of the late Shri Prakash Vir Shastri.

The munificence of Major Kapil Mohan and his family and their deep devotion to the cause of Vedic learning enabled the Veda Pratisthana to embark on this noble enterprise. It was Major Kapil Mohan's resolve to raise a truly meaningful memorial in the form of a new edition of the Vedas in remembrance of his elder brother, the late Col. Ved Ratan Mohan that led the Narendra Mohan Foundation to offer its generous and unsparing financial assistance for this project. We acknowledge our debt of gratitude to Major Kapil Mohan and to Narendra Mohan Foundation. We also take this opportunity to pay our tribute to the memory of Col. Ved Ratan Mohan whose life was a superb saga of service and an inexhaustible treasury of goodwill.

The late Shri Prakash Vir Shastri was the main architect of Veda Pratisthana. It was to him that we owed the initial organization, the basic conception and the purposeful momentum of the project. Indeed, we are only trying to translate his dream into a reality. An eminent and gifted parliamentarian, whose cascading eloquence, sparkling wit, mature wisdom and intrinsic goodness had a singular charm, Parkash Vir Shastri was an articulate exponent and a selfless missionary of the fundamental values of India's creative and spiritual culture. Spun and woven with the warp and woof of Indian sensitivity and perception, the tapestry of his life and work was as authentic as it was inspiring. He shunned the pettiness and parochialism of politics and strove to reinforce our national life with the tensile strength of our quintessential heritage. He lived and worked for national goals. In national politics he was the ambassador of the larger cultural claims on life. In his tragic and untimely death, Mother India lost an illustrious son who distinguished himself not by the office he held, nor by his wealth or material acquisitions, but by his dedicated and singleminded service to the cause of the nation. In his death, Veda Pratisthana lost its moving spirit, regained mainly because his memory is a motive force. We savour the exhilarating fragrance and see the inspiring and exhorting presence of his personality, pervasive, permeating and perdurable, in the fruition of this project and pay our affectionate homage to his everlasting memory.

Deepavali, 1978.

PREFACE TO IIND EDITION

I feel proud in bringing out this second edition of the RGVEDA SAMHITA within a period of eighteen years. The first edition of the RGVEDA SAMHITA was published in 1977.

The Ved Pratisthana—publishers of the English translation of the Vedas was founded in 1973. The late Shri Prakash Vir Shastri was the main Architect of Veda Pratisthana. Of course, we are only trying to translate his dream into a reality. Its first President Dr. Govardhan Lal Datta requested Swami Satya Prakashji to undertake the assignment of Chief Editorship of this project and appointed Pandit Satyakam Vidyalkar to assist Shri Swamiji in this work. The work started immediately and it took full ten years to complete the thirteen volumes of the Rig-Veda.

After the sad demise of Dr. Govardhan Lal Datta, the Veda Pratisthana has been fortunate enough to have Dr. Lakshmi Mal Singhvi as its President. At present Dr. Singhvi has gone on his new assignment to United Kingdom to serve as the High Commissioner for India.

After completing the translation and publishing RIG-VEDA, the Ved Pratisthana took up the work of the YAJUR VEDA and SAMA VEDA. Shri Udaya Veer Viraj assisted Swamiji in the YAJURVEDA and Pandit Satyakama Vidyalkar in the translation of the SAMA VEDA. In the

meantime Swamiji has left Delhi for Allahabad on account of his protracted illness. He is now 90 years old and feeble.

The English translation of the ATHARVA VEDA has been assisted by Shri Udaya Veer Viraj, a distinguished graduate of Gurukul Kangri.

I take this opportunity to thank revered Swamiji and his team of translators. There might be many other friends in this project like our young and energetic Shri Ajay Sehgal, who is looking after the Veda Pratisthan now a days, and to whom I owe a word of appreciation. On this occasion my thoughts go to the memory of late Shri Prakash Veer Shastri, Dr. G.L. Datta and Shri R.S. Ahuja, who were associated with the project very closely.

DARBARI LAL
President
(Veda Pratisthana)

ऋग्वेद संहिता

RGVEDA SAMHITA

ऋग्वेद संहिता

अष्टमं मण्डलम्

(१) प्रथमं सूक्तम्

(१-३४) चतुर्विंशद्विंशत्यास्य मन्त्रस्य (१-२) प्रथमाद्वितीययोः क्रोचोर्वीरः काण्वः प्रगाथः. (३-२९) तृतीयाद्विंशमविंशतः काण्वो मेधातिथिमव्यातिथी. (३०-३३) त्रिंशत्तृचतसृणां ज्यायांगगमङ्ग क्रपयः. (३४) चतुर्विंशत्याश्वाङ्गिमी शश्वती क्रपिका । (१-२९) प्रथमाद्यैकोनविंशत्तृचामिन्द्रः. (३०-३४) त्रिंशत्तृचतसृणां ज्यायांगगमङ्गो देवते । (१-४) प्रथमाद्विचतसृणां प्रगाथः. (त्रिपमवो बृहती. समवां मनोबृहती). (१-३०) पञ्चम्याद्यष्टाविंशतंबृहती. (३३-३४) त्रयस्विर्गावचतुस्विद्योश्च विष्टुप उन्तांसि ॥

॥१.०॥

मा चिदुन्याद्वा शंसन्तु मखायो मा रिष्यन्त ।
इन्द्रमित्तोता वृषणं मचां सुते मुहुस्वथा च शंसन्त ॥१॥
अवक्रक्षिणं वृषभं यथाजुरं गां न चर्षणीमहेम ।
विद्वेषणं संवननोभयंकरं मंहिष्ठमुभयाविनम ॥२॥

1.

Mā cid anyād vi śaṁsata śakhāyo mā rishanyata | in-
dram it stotā vṛishanaṁ sácā suté múhur ukthā ca śaṁ-
sata || 1 || avakrakshināṁ vṛishabhāṁ yathājúram gām ná
carshanīśāham | vidvéshaṇaṁ samvānanobhayamkarām mān-
hishṭham ubhayāvinam || 2 ||

RGVEDA SAMHITĀ

BOOK EIGHT

1

O friends, do not worship anybody but Him, the divine one. Let no grief perturb you. Praise Him alone, the radiant, the showerer of benefits. During the course of self-realization, go on repeatedly uttering hymns in His honour. 1

He, the resplendent Lord, rushes down upon enemies like a bull, is undecaying like earth, is the hater (of adversaries), is venerable, is capable of being both,—a foe or a friend; he is bounteous, and the distributor of both material and spiritual prosperity. 2

यच्चिद्धि त्वा जना इमे नाना हवन्त उतये ।
 अस्माकं ब्रह्मेदमिन्द्र भूतु तेऽहा विश्वा च वर्धनम् ॥३॥
 वि तर्तूर्यन्ते मघवन्विषाश्रितोऽर्यो विषो जनानाम् ।
 उपा क्रमस्व पुरुरूपमा भर वाजं नेदिष्टमृतये ॥४॥

yác cid dhí tvā jánā imé nānā
 hāvanta ūtāye | asmākam bráhmedám indra bhūtu té 'hā
 vísvā ca vārdhanam || 3 || ví tartūryante maghavan vi-
 paścito 'ryó vípo jánānām | úpa kramasva pururūpam ā
 bhara vājam nédishtham ūtāye || 4 ||

महे चन त्वामद्रिवः परा शुल्काय देयाम् ।
 न सहस्राय नायुताय वज्रियो न शताय शतामघ ॥५॥

mahé caná tvām adri-
 vah parā śulkāya deyam | ná sahasrāya nāyūtāya vajrivo
 ná śatāya śatāmagha || 5 || 10 ||

॥६॥

वस्यीन्द्रासि मे पितुरुत भ्रातुरभुञ्जतः ।
 माता च मे छदयथः समा वसो वसुत्वनाय राधमे ॥६॥
 क्वेयथ क्वेदसि पुरुत्रा चिद्धि ते मनः ।
 अलरशि युध्म खजकृत्पुरन्दर प्र गायत्रा अगासिषुः ॥७॥

vásyāñ indrāsi me pitúr utá bhrátur ábhuñjataḥ | mātā
 ca me chadayathaḥ samā vaso vasutvanāya rádhase || 6 ||
 kvēyatha kvéd aśi purutrā cid dhí te mánah | álarshi
 yudhma khajakṛit puramḍara prá gāyatrā agāsisibuh || 7 ||

O glorious Lord, all your devotees in sundry ways invoke you, seeking your protection. May this sacred prayer, addressed to you by us, glorify you every day. 3

O bounteous Lord, these wise devotees of yours, the overcomers and terrifiers of foes, easily overcome all the obstacles (by your grace). Pray, do come near us and bring us strength in varied forms, so that it may protect us. 4

O opulent Lord, mighty as thunder, the wielder of adamantine justice, I shall not sell my devotion to you for all the wealth in the world, not for a hundred, nor for a thousand, nor for a million, for you are Lord of countless wealth. 5

O resplendent Lord, you are much more to me than what my ancestors, or non-affectionate brothers are. O all pervading one, you are dear to me like my mother and I owe to both of you for my celebrity and riches. 6

Where indeed are you now? Whither have you gone? Verily, your mind must be wandering amongst many. O veteran among the warriors, the destroyer of the citadels of ignorance, please come here, where the chanters are singing your praises. 7

प्रास्मै गायत्रमर्चत वावातुः पुण्ड्रः ।
 याभिः काण्वस्योप वहिगमदं यामहज्री भिनत्पुः ॥८॥
 ये ते मन्ति दशग्विनः शतिनो ये महस्विणः ।
 अश्वामो ये ते वृषणो रघुद्रुस्तेभिर्नस्तूयमा गहि ॥९॥

prāsmāi gāyatrām arcata vāvātur yāḥ puramdarāḥ | yābniḥ
 kāṇvāsyaōpa barhīr āśadam yāsad vajrī bhināt pūrah || 8 ||
 yé te sánti daśagvīnaḥ śatino yé sahasrīnaḥ | āśvāso yé te
 vṛśhaṇo raghudrūvas tébhir naś tūyam ā gahi || 9 ||

आ त्वद्य सबर्दुघां हुवे गायत्रवेपसम् ।
 इन्द्रं धेनुं सुदुघामन्यामिपमुद्धारागमंकृतम् ॥१०॥

ā tv

ādyā sabardūghām huvé gāyatrāvepasam | indram dhenūm
 sudūghām ānyām īsham urūdhārām aramkṛitam || 10 || ॥

॥११॥

यत्तुदत्सु एतशं वङ्क वातस्य पर्णिना ।
 वहत्कुल्यमाजुनेयं शतकेतुः त्मरदन्धर्वमर्तृतम ॥११॥
 य कृतं चिदभिश्चिपः पुग जवुभ्य आतृदः ।
 संधाता सन्धि मघवा पुरुवमुष्किर्ता विहुतं पुनः ॥१२॥

yāt tudāt sūra étaśam vaṅkū vātasya parṇinā | vāhat
 kūtsam ārjuneyām śatākratuḥ tsārad gandharvām āstritam
 || 11 || yā rité cid abhiśrīshaḥ purā jatrūbhya ātrīdaḥ |
 sāmdhātā samdhīm maghāva purūvāsur īśikartā vihrutam
 pūnah || 12 ||

O devotees, sing out psalms in His honour, who destroys the citádel's of ignorance, causing impediments in the way of His worshippers. May the mighty thundering Lord come to bless the sacrifice of the family of people of wisdom and learning, and to destroy the fortresses of Nescience. 8

O Lord, come speedily to us with all your fleet—footed horses, moving in all the ten quarters; come with such your horses as are capable of traversing through tens, hundreds, and thousands (of leagues). 9

I hasten to invoke Him, who is comparable to the richly-yielding milch-cow, and who provides unfailing food in ample streams. 10

When the fruit-giver creator Lord provides to the soul, according to its merits, the rolling-winged chariot of body with two horses (one, the internal organ, secondly, the band of sense organs), moving with the speed of wind along the zig-zag paths, He, the performer of hundreds of selfless tasks, is also pleased to accompany the soul, the child of Nature, in the world to help it all through its life. 11

The bounteous Lord is a great healer. He, even before injury to neck or any part, is afflicted, confers capacity in the body to heal up the wound and closes the injured part, and hastens the recovery. He, the bounteous Lord, without ligature or healing material, closes up the wound again before making incision in the neck or any injured part and makes whole the dissevered part. 12

मा भूम निप्रया इवेन्द्र त्वदग्णा देव ।
 वनानि न प्रजहितान्यद्रियो दुर्गेषामो अमन्महि ॥१३॥
 अमन्महीदनाश्वोऽनुग्रामश्च वृत्रहन् ।
 सकृत्सु ते महता शूर गधमानु स्तोमं मुदीमहि ॥१४॥

mā bhūma nīṣṭyā ivēndra tvād āraṇā iva |
 vānāni nā prajāhitāny adriyo durōśhāso amanmahī || 13 ||
 āmanmahīd anāśāvo 'nugrāsaṣ ca vṛitrahan | sakṛit sū te
 mahatā sūra rādhasānu stōmam mudīmahī || 14 ||

यदि स्तोमं मम श्रवदुस्माकमिन्द्रमिन्दवः ।
 तिरः पवित्रं मसृवांस आश्वो मन्दन्तु नुश्यावृधेः ॥१५॥

yādi stō-
 mam māma śrāvad asmākam indram indavah | tirāḥ pavī-
 tram sasṛivānsa āśāvo māndantu tugryāvṛīdhaḥ || 15 || 12 ||

॥१३॥

आ त्वद्य सधस्तुतिं वायातुः सख्युग गंहि ।
 उपस्तुतिर्मघोनां प्र त्वावत्वधा न वडिम सुष्टुतिम् ॥१६॥
 सोता हि सोममद्रिभिर्मेनमसु धावत ।
 गव्या वम्बेव वासयन्त इन्नरे निधुञ्जन्यक्षणाभ्यः ॥१७॥

ā tv ādyā sadhāstutim vāvātuh sākhyur ā gahi | ūpa-
 stutir maghōnām prā tvāvatv ādhā te vaṣṇi suṣṭutim
 || 16 || sōtā hī sōmam ādribhir ém enam apsū dhāvata |
 gavyā vāstreva vāsāyanta īn nāre nīr dhukshan vakshāṇā-
 bhyah || 17 ||

O resplendent Lord, blessed by you, may we be never like the one cast down or be stranger to you. May we, O thunderer, never count ourselves as branchless trees, rejected and neglected, not even accepted for burning purposes. We all glorify you. 13

O destroyer of darkness, whilst we offer you our prayers, may we be neither hasty nor perturbed. Bless us so that we may, at least for once, have delight in your bounty after praising you with sincerity. 14

In case, the resplendent Lord has listened to my laudations, then the emotional expressions of mine would surely gladden the Lord, as the drops of elixir passing through a filter and diluted with consecrated water. 15

Please come now today to accept the collective tributes of your devoted friends. May the praises of our wealthy nobles delight you. And now it is my turn to sing to you the fine eulogy. 16

O devotees, express out of your heart the loving devotion by bruising it, as if, through the stones of the vital breaths, and wash it with consecrated waters flowing through the inner conscience. This is also the process by which in the cosmic world, the leaders (cloud-bearing winds) clothing the sky with clouds, as with a raiment of a cowhide milk forth water for the rivers. 17

अथ ज्मो अथ वा दिवो बृहतो रोचनादधि ।
 अथा वर्धस्य तन्वा गिरा ममा जाता सुक्रतो पृण ॥१८॥
 इन्द्राय सु मदन्तमं सोमं सोता वरेण्यम ।
 शक्र णेण पीपयद्विश्वया धिया हिन्यानं न वाजयुम ॥१९॥

ádha jmo ádha vā divó bṛiható rocanād ādhi |
 ayā vardhasva tanvā girā māmā jātā sukrato pṛiṇa || 18 ||
 indrāya sū madāntamaṁ sōmaṁ sotā vāreṇyāṁ | śakrā
 enaṁ pīpayad viśvayā dhiyā hinvānāṁ nā vājayūm || 19 ||

मा त्वा सोमस्य गन्ध्या मदा याचन्नहं गिरा ।
 भृणि मृगं न सवानेषु चुक्रुधं क ईशानं न याचिषत ॥२०॥

mā tvā sōmasya gāldayā sādā yācam ahāṁ girā | bhūṇim
 mṛigāṁ nā sāvaneṣhu eukrudham kā īśānaṁ nā yāciṣat
 || 20 || 13 ||

॥२१॥

मदनेषितं मदमुग्रमुग्रेण शवसा ।
 विश्वेषां तरुतारं मदच्युतं मदे हि श्म ददति नः ॥२१॥
 सेवारे वार्या पुरु देवो मर्ताय दाशुषे ।
 स सुन्वते च स्तुवते च गमते विश्वर्गुतो अरिष्टतः ॥२२॥

mādeneshitāṁ mādama ugrāṁ ugrēṇa śāvasā | viśveshāṁ
 tarutāraṁ madaacyūtaṁ māde hī śhmā dādāti naḥ || 21 ||
 sēvāre vāryā purū devó mārṭāya dāśūshe | sá sunvaté ca
 stuvaté ca rāsate viśvāgūrto arishtutāḥ || 22 ||

Whether you come from earth or from the interspace, or from the lustre of the lofty heaven, please be magnified by listening to our prayers. O Lord of good deeds, may you fulfil the aspirations of our people. 18

O devotees, may you pour out for Him your most gladdening exhilarations and excellent devotions. May the Almighty Lord bless our every prayer with success, with wealth and strength. 19

May we, while pouring the elixir of devotional love to you at the sacrifice, not provoke you to anger, as one excites a wild beast. Who would not beseech Him who has power to grant all wishes ? 20

May the stream of our devotional love be swift and full of rapturous joy; may it be effectual with its mighty strength; may it be all-conquering and pure. Let our Lord drink it and in ecstasy give us His blessings. 21

The all-praised Lord, glorified by pious devotees, bestows great wealth upon the mortal worshipper, who is benevolent to all and who prays for the universal good. 22

एन्द्रं याहि मत्स्यं चित्रेण देव राधमा ।
 सरो न प्राप्स्युदरं सर्पातिभिर्ग सोमंभिरुक् स्फुरम् ॥२३॥
 आ त्वा सहस्रमा शनं युक्ता रथे हिरण्यये ।
 ब्रह्मयुजो हरय इन्द्र केशिनो वहन्तु सोमपीतये ॥२४॥

éndra yāhi

mátśva citréṇa deva rádhāsā | sáro ná prāsy udáram śápī-
 tibhir á sómebhir urú sphiráṁ || 23 || á tvā sahásram á śa-
 tám yuktá ráthe hiraṇyáye | brahmayújo háraya indra ke-
 śino váhantu sómapítaye || 24 ||

आ त्वा रथे हिरण्यये हरी मयूरशेप्या ।
 शितिपृष्ठा वहता मध्वो अन्धसो विवक्षणस्य पीतये ॥२५॥

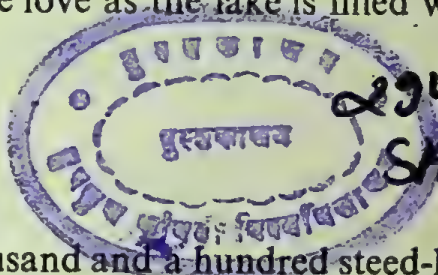
á tvā ráthe hiraṇyáye hārī

mayúrasēpyā | śitipriṣṭhā vahatām mādhyo ándhaso vi-
 vākṣhaṇasya pítaye || 25 || 14 ||

पित्रा त्वमस्य गिर्यणः सुतस्य पूर्वपा इव ।
 परिष्कृतस्य रमिने इयमासुतिश्चोरुर्मदाय पत्यते ॥२६॥
 य एको अस्ति दुमना महौ उग्रो अभि वनेः ।
 गमत्स्य शिप्री न स योपदा गमद्भयं न परि वर्जति ॥२७॥

pībā tv āsyā girvaṇaḥ sutāsya pūrvapā iva | pāriṣhkrī-
 tasya rasīna iyām āsutis cārur mādāya patyate || 26 || yā
 éko ásti daṇśānā mahān ugró abhí vrataṣṭh | gāmat śá
 śiprī ná śá yoshad á gamad dhāvaṇa ná pári varjati || 27 ||

O glorious God, come and reside within us. Shower on us various kinds of wealth. May your vast capacious universe be filled with your divine love as the lake is filled with streams of water. 23



O resplendent Lord, a thousand and a hundred steed-like forces are harnessed to your golden-chariot,—to this rolling universe. So, may the long-ranged bounties, yoked by devotion, bring the Lord to accept the draught of our loving devotion. 24

135402

On your chariot, wrought of gold and yoked with two horses, peacock – tailed, white backed, may you come— O resplendent Lord, to accept the elixir of devotional love. 25

O lover of chants, may you drink this consecrated and juicy libation of devotional love like the first drinker. This excellent effusion of excellent emotion is meant to gladden you. 26

He alone is supreme, is accomplisher of wondrous deeds and is terribly firm in His law and order. May He, the charming one, be attainable to me; may He never be away from me; may He come near to me; may He never refuse my invocations. 27

त्वं पुरं चरिष्ये वधेः शुष्णस्य मे पिणक ।
 त्वं भा अनु चरे अथ हिता यदिन्द्र हव्यो भुवः ॥२८॥
 मम त्वा मर उदिते मम मध्यन्दिने दिवः ।
 मम प्रपित्वे अपिशर्वरे वसवा स्तोमागो अवृन्मन ॥२९॥

tvám púram carishyām vadhāḥ śuṣhṇasya sām piṇak |
 tvám bhā ānu caro ādha dvitā yād indra hávyo bhúvaḥ
 || 28 || máma tvā sūra údite máma madhyāṃdine divāḥ |
 máma prapitvé apisarvaré vasav ā stómāso avṛitsata || 29 ||

स्तुहि स्तुहीदिते घा ते मंहिष्टासो भवानांम ।
 निन्दिताश्वः प्रपथी परमज्या मघस्य मेध्यातिथे ॥३०॥

stuhí stuhíd eté ghā te mánhishthāso maghónām | ninditā-
 śvaḥ prapathí paramajyā maghāsya medhyātithe || 30 || 16 ||

आ यदश्वान्वनन्वतः श्रद्धयाहं गथे रुहम ।
 उत वामस्य वसुनश्चिकेतति यो अग्नि यादः पशुः ॥३१॥
 य ऋत्रा मद्यं मामहे सह त्वचा हिण्यया ।
 एष विश्वान्यभ्यन्तु यामेगामद्भ्यः स्वनद्रथः ॥३२॥

ā yād ásvān vānanvataḥ śraddhāyāhām rátthe ruhām |
 utá vāmāsya vásunaṣ ciketati yó ásti yādvaḥ paśúḥ || 31 ||
 yá ṛijrá máhyam māmahé sabā tvacā hiraṇyāyā | eśhá víś-
 vāny abhy āstu saúbhagāsaṅgāsya svanádrathaḥ || 32 ||

O resplendent Lord, you crush to pieces the strongholds of exploiters with your tremendous power of destruction. You are light; and the light follows you. And thus you are to be worshipped in two ways. 28

O all-pervading one, accept my invitation to prayers at the time of sun-rise; at the time of noon, and at the time of the gloom of night. 29

Praise me; offer prayer to me. I, among the wealthy ones, am the most liberal donor of wealth to you. Let all the prayers be directed to me, O the venerable guest as one who outstrips a horse in speed and follows a right path and bears the best weapons. 30

Only when a person yokes his horses of senses to his body-chariot with devotional faith in me, I get into his car, and the devotee looks to the immense spiritual wealth. Verily, one who sees thus is the dwelling seer amongst men. 31

Whosoever dedicates to me his worldly riches of gold and the like, as if in attractive leather cases, may that liberal giver be the possessor of the rattling chariot and all the blessings. 32

अथ प्रायोगिर्गते दामदन्यानामृद्धो अग्ने दृडाभिः सहस्रैः ।

अधोक्षणा दश मद्यं मृजन्तो नृणा इव मग्मो निर्गतिष्ठन् ॥३३॥

अन्वग्य म्यं ददश पुग्मतादनम्य उग्मवग्ममाणः ।

अथ्यती नार्यभिचक्ष्याह सुभद्रमयं भोजनं विभर्षि ॥३४॥

-ādha

plāyogir āti dāsad anyān āsaṅgó agne dasābhiḥ sahasraih |
ādhokshāno dāsa mādhyam rūśanto naḥā iva sāraso nīr
atisht̥han || 33 || ānv asya sthūrām dadṛiṣe purāstād anasthā
ūrūr avarāmbhamāṇaḥ | śasvatī nāry abhicākshyāha sūbhada-
ram arya bhōjanam bibharshī || 34 || 16 ||

(२) द्वितीयं सूक्तम्

(१-४२) द्विचत्वारिंशद्वयस्यास्य सूक्तस्य (१-४२) प्रथमाद्विचत्वारिंशत्वां काण्यो मेधातिथिराद्वयः

प्रथमं च (४१-४२) एकचत्वारिंशद्विचत्वारिंशत्वां काण्यो मेधातिथिरस्य । (१-४२)

प्रथमाद्विचत्वारिंशत्वामन्तः (४१-४२) एकचत्वारिंशद्विचत्वारिंशत्वां विभिन्नोदितान्मन्त्रि-

द्वये । (१-२३, २४-४२) प्रथमाद्विचत्वारिंशत्वामन्त्रिकोविचत्वारिंशत्वामन्त्रिकानां

गायत्री. (२४) अष्टाविंशत्वाभ्यान्पुन उन्मयी ॥

इदं वसो सुतमन्त्रः पिवा सुपूर्णमुदग्म । अनाभयिन्नग्निमा ने ॥१॥

नृभिर्वृतः सुतो अश्वेभ्यो वारैः परिपृतः । अश्वो न नित्को नदीषु ॥२॥

ने ते यवयश्वा गोभिः स्यादुमकर्म श्रीणन्तः । इन्द्रं त्वास्मिन्मयमादे ॥३॥

इन्द्र इत्येसिपा एक इन्द्रः सुतपा विश्वायुः । अन्तर्देवान्मर्त्याश्च ॥४॥

न ये शुक्रो न दुग्शीर्न नृप्रा उरुव्यचमस । अपस्पृण्वते सुहार्दम ॥५॥

2.

Idām vaso sutām āndhaḥ pībā sūpūrṇam udāram | ānā-
bhayin rarimā te || 1 || nṛbhir dhūtāḥ suto āśnair āvyo vā-
raiḥ páripūtaḥ | āśvo ná niktó nadīshu || 2 || tām te yavam
yāthā góbhiḥ svādúm akarma śrīṇantaḥ | índra tvāsmín
sadhamāde || 3 || índra it śōmapā éka índraḥ sutapā visvā-
yuh | antār devān mārtyāṅs ca || 4 || ná yām śukró ná dúr-
āśir ná triprā uruvyācasam | apasprīṇvaté suhārdam
|| 5 || 16 ||

O adorable Lord, conductor of all the projects and dweller within every one, in your liberality, you surpass others by tens of thousand times. To me, you have graciously given ten times the number of vigorous and bright-hued oxen, as if issued forth like lotus-stalks from out a lake. 33

When the intellect, a constant companion of the soul, perceives the truth, with joy he exclaims : 'now you are well, my Lord, and shall be really happy'. Then only the soul realizes perfect restoration of its lost wisdom. 34

2

Here is the elixir of devotion expressed, O Lord of riches, drink it to your full satisfaction. O undaunted Lord, we offer it to greet you. 1

It (devotional elixir) is pure, as if washed by priests, pressed out with hard work and strained through the filter (of pious thoughts). It is like a courser bathed in a stream of river. 2

We make this elixir of devotion sweet for you, as the barley cereal is blended with milk; and therefore, O resplendent, I call you to partake the sacred oblation we have offered. 3

Beloved of all, the resplendent Lord is the chief drinker of this elixir of devotion among Nature's bounties and men; He alone is the drinker of the effused libation. 4

He is far-extending and kind-hearted. Neither the brilliant-hued elixir, nor the difficultly prepared mixture from it, nor any other satiable (offering) becomes repulsive to Him. 5

गोभिर्यदीमन्ये अम्मन्मृगं न वा मृगयन्ते । अभिन्मरन्ति धेनुभिः ॥६॥
 त्रय इन्द्रस्य सोमाः सुतामः सन्तु देवस्य । स्व श्रेयं सुतपावः ॥७॥
 त्रयः कोशासः श्रोतन्ति तिस्रश्चम्यः सुपूर्णाः । समाने अधि भार्मेन ॥८॥

góbhir yád im anyé asmán mṛigám ná vrā mṛigáyante |
 abhiṭsāranti dhenúbhiḥ || 6 || trāya índrasya sómāḥ sutásah
 santu devásya | své ksháye sutapávanah || 7 || trāyah kósā-
 sa ścotanti tistrāś camvāḥ sūpūrṇāḥ | samāné ādhi bhār-
 man || 8 ||

शुचिर्गमि पुरुनिष्टाः श्रीर्मेभ्युन आशीर्निः । दुष्टा मन्दिष्टः शुर्गस्य ॥९॥
 इमे न इन्द्र सोमाग्नीत्रा अस्मे सुतामः । शुक्रा आशीरं याचन्ते ॥१०॥

śúcir aṣi purunishṭhāḥ kshīrair madhyatā āśīrtah |
 dadhnā māndishṭhah śūrasya || 9 || imé ta indra sómās
 tivrā asmé sutásah | śukrá āśiram yācante || 10 || 18 ||

तां आशीरं पुणेऽशमिन्द्रेमं सोमं श्रीर्णाद्रि । रेवन्ते हि त्वां शृणोमि ॥११॥
 हव्यं पीतामो युध्यन्ते दुर्मदासो न मुगयाम । उध्यन् नष्टा जग्न्ते ॥१२॥
 ग्वां इत्येतः स्नाता म्यात्वावतो मघानः । प्रेदु हविः श्रुतस्य ॥१३॥
 उक्थं च न शस्यमानमगोर्गिगि चिकेत । न गांयत्रं गीयमानम ॥१४॥

tān āśiram purolāṣam índremam sómam śṛiṇīhi | revān-
 tam hí tvā śṛiṇómi || 11 || hṛitsú pītāso yudhyante durmā-
 dāso ná sūrāyām | údhar ná nagnā jarante || 12 || revāñ id
 revāta stotā syāt tvāvato maghónah | préd u barivah śru-
 tāsya || 13 || ukthām canā śasyāmānam āgor arír ā ciketa |
 ná gāyatrām gīyāmānam || 14 ||

As a hunter goes in search of a deer, the wise man proceeds to seek Him either by the offerings of milk and milk products or by prayers through divine speech. 6

May the three libations—elixir of three regions—be effused from the divine resplendent Lord in His own dwelling, for, verily, He is the cherisher of this celestial elixir. 7

Three reservoirs exude their drops; three ladles are filled to the brim; the whole is furnished for one common sacrifice. 8

You are pure, set in many a place, and blended with milk for the midday offering and with curd at the evenings to delight the most magnanimous Lord. 9

O resplendent Lord, here is your pure and strong elixir of devotion expressed by us for you. We crave, you mix milk and cream to it. 10

O resplendent Lord, may you blend milk and cakes with the elixir, I hear that you are possessed of riches. 11

The drinkers, quaffed with spiritual drink, fight in the state of intoxication to their hearts' content. They get absorbed in their passion for Lord, just as an innocent child clings to mother's udder. 12

O opulent Lord of vital forces, may your praiser be rich, munificent and renowned like you; may he be richer than other rich and renowned persons. 13

(The resplendent Lord), the enemy of the unbeliever in the words—divine, apprehends whatever prayer is repeated and whatever chant is being chanted. 14

मा न इन्द्र पीयत्नवे मा शर्धते परा दाह । शिक्षा शर्धिवः शर्धामिः ॥१५॥

mā na indra pīyatnāve mā
śārdhate parā dāh | śīkshā śacīvaḥ śacībhiḥ || 15 || 19 ||

॥१५॥ वयमु त्वा तदिदंत्था इन्द्र त्वायन्तः सखायः । कण्वा उक्थेभिर्जग्ने ॥१६॥
न घेमन्यदा पपन यत्रिन्नपसो नविष्टो । नेवदु स्तामै चिकेत ॥१७॥
इच्छन्त देवाः सुन्वन्तं न स्वप्नाय स्पृहयन्ति । यन्ति प्रमादमतेन्द्राः ॥१८॥
ओषु प्रयाहि वाजेभिर्मा हृणीथा अभ्यस्मान् । महौ इव युवजानिः ॥१९॥
मो ज्यैष्ठ्यं दुर्हणावान्सायं केन्दो अस्मत । अश्रिण इव जामोता ॥२०॥

vayām u tvā tadīdarthā indra tvāyāntaḥ sakhāyaḥ |
kāṇvā ukthēbhir jarante || 16 || ná ghem anyād ā papana
vājrinm apāso nāvishtau | tāvéd ū stōmam aiketa || 17 ||
ichānti devāḥ sunvāntam ná svāpnāya spṛihayanti | yānti
pramādam ātandrāḥ || 18 || ó shū prā yahi vājebhir mā
hṛinīthā abhy āsmān | mahāu iva yūvajāniḥ || 19 || mó shv
ādyā durhāṇavān sāyām karad aré asmāt | aśrīrā iva jā-
mātā || 20 || 20 ||

॥२०॥ विद्मा ह्यस्य वीरस्य भूरिदावारं सुमतिम् । त्रिषु जातस्य मनीमि ॥२१॥
आ नृ पिबु कृष्यमन्तं न वा विद्य शयमानान् । यशस्तरे शतमृतः ॥२२॥
ज्येष्ठेन सानिन्द्राय सोमं वीर्यं शक्राय । भग पिबन्नयाय ॥२३॥

vidmā hy āsya vīrasya bhūrīdāvarīm sumatīm | trishū
jātāsya mānānsi || 21 || ā tū shūca kāpyamāntam ná gha
vidma śayasānāt | yaśastaram śatāmūteh || 22 || jyēsthēna
sotar indraya sōmam vīrāya śakrāya | bhārā pīban nāryāya
|| 23 ||

O resplendent Lord, please do not hand us over as a prey to the tyrant or to an overpowering foe. O almighty, please instruct us with your might and power. 15

O resplendent Lord, we implore as your devoted friends, for the same purpose, as the most wise men praise you with sacred hymns. 16

O wielder of the bolt of justice, certainly I do not ever sing songs in the praise of any one else than yourself, while performing any deed or contemplating any thought. 17

Nature's bounties favour those who are active in work and do not indulge in sleep. They bless those who are not drowsy and who realize the ecstasy of joy. 18

May you come hither swiftly bringing your gifts of wealth with you. May you not be bashful like an ardent husband who has a new young bride. 19

May He the insuperable, delay not to come to us today till late in the evening like an unpleasant son-in-law. 20

We fully understand the wide generosity and good intentions of this brave Lord, whom all the three regions display. 21

Hurry up to pour forth all your devotion to Him, who is associated with wise men; for we know not anybody else who is more glorious than the mighty Lord, the bestower of countless aids. 22

O pious devotee, may you offer your loving devotion first to the resplendent Lord, brave and almighty, the friend of mankind so that He may be pleased to accept it. 23

यो वेदिष्ठो अत्यथिष्वश्वान्तं जरितृभ्यः । वाजं स्तोतृभ्यो गोमन्तम् ॥२४॥
पन्यंपन्यमित्योतार आ धावत मद्याय । सोमं वीरय अरय ॥२५॥

yó védishtho avyathishv áshvāvantam jaritṛibhyaḥ |
vājam stotṛibhyo gómantam ॥ 24 ॥ pānyam-panyam it so-
tāra ā dhāvata mādyaaya | sōmam viraya śūraya ॥ 25 ॥ २ ॥

पातो वृत्रहा सुतमा यो गमुत्रो अस्मत् । नि यमते शतमृतिः ॥२६॥
एह हर्ग ब्रह्मयुजा इग्मा वक्षतः सखायम् । गीर्भिः श्रुते गिर्वेणसम् ॥२७॥

pata vṛitrahā sutām ā gha gaman naré asmāt | ní ya-
mate śatāmūtiḥ ॥ 26 ॥ éhā hāri brahmayúja śagnā vaksha-
taḥ sákhayam | gīrbhīḥ śrutām gīrvaṇasam ॥ 27 ॥

स्वादवः सोमा आ याहि श्रिताः सोमा आ याहि ।

शिप्रिन्नुर्षावः अर्चया नायमच्छा मधमादम् ॥२८॥

स्तुतेश्च याग्या वर्धन्ति महे गर्धमे नृम्णाय । इन्द्रं कारिणं वृधन्तः ॥२९॥
गिरेश्च यास्ते गिर्वाह उक्था च तुभ्यं तानि । मत्रा दधिरे अवीमि ॥३०॥

svadāvah

sōma a yāhi śritāḥ soma a yāhi | śiprim rīshīvaḥ śaervo
nāyam ācha sadhamādam ॥ 28 ॥ stūtaḥ ca yās tva vārdhanti
mahé rādhasa nṛimṇaya | indra kārīṇam vṛidhāntaḥ ॥ 29 ॥
gīraḥ ca yās te gīrvāha ukthā ca tūbhyam tani | satrá
dadhiré śavañsi ॥ 30 ॥ २ ॥

He, in His untroubled ways, is the most cognizant of merits of His devotees and confers to vigorous and intellectual new vigour, intellect and food. 24

O devotees, prepare for Him the elixir, each draught of which you have made as relishing as you could. For it is to be offered to the brave, the conqueror and the showerer of joy. 25

Lord, the destroyer of evils, drinks this elixir of spiritual joy. May He who gives to us hundreds of aids be constantly with us, and not stay afar. 26

May the strong dedicated vital forces, yoked by devotional hymns, bring hither unto us our friend, who is lover of laudations, renowned by songs. 27

Sweet are these elixirs of devotional love. O Lord, handsome in appearance, foremost seer, and full of divine wisdom. Come at the social exhilarating congregation and accept them which are nicely blended and flavoured. 28

O resplendent Lord, performer of glorious deeds, your devotees chant laudations in your honour to seek your blessings of wealth and valour. The tributes add to your glory. 29

O lover of songs, these chants are for you and for you are these hymns of prayers. They, all combined, ever more confirm your power. 30

॥२३॥ ए॒वदु॒प तु॒विकृ॑र्मि॒र्याजौ॑ ए॒को वज्र॑हस्तः । स॒नाद॑मृ॒क्तो द॑यत ॥३१॥
ह॒न्ता वृ॒त्रं दक्षि॑णेनेन्द्रः । पु॒रु पु॒रुह॑तः । म॒हान्म॒हीभिः॑ श॒र्चीभिः॑ ॥३२॥
यस्मि॑न्वि॒श्वश्च॑र्ष॒णय॑ उ॒त च्यो॑ता ज॒यामि॑ च । अ॒नु घे॑न्म॒न्दी म॒घोनाः॑ ॥३३॥

evád eshá tuvikurmír vájan ékō vájrahastah | sanád
ámṛikto dayate || 31 || hánta vṛitrām dákshineneन्द्रah purú
puruhitah | mahán mahíbbih śācībbih || 32 || yásmín víśvaś
carshanáya utá cyautná jráyāsi ca | ánu ghén mandí ma-
ghónah || 33

ए॒व ए॒तानि॑ च॒क्रो॒न्द्रो वि॒श्वो यो॑र्जति शृ॒ण्वे । वा॒ज॒दा॒या म॒घोना॑म् ॥३४॥
प्र॒भर्ता॑ र॒थं ग॒व्यन्त॑मपा॒काच्चि॒द्यम॑वति । इ॒नो वसु॑ स हि वो॒ळ्हा ॥३५॥

'eshá etāni cakaréndro víśva yó 'ti śṛṇvέ |
vājadāya maghónām || 34 || prābharta rātham gavyāntam
apākāc cid yām ávati | inó vasu sá hí vólha || 35 ||

॥२४॥ स॒निता॑ वि॒प्रो अ॒र्वद्वि॑ह॒न्ता वृ॒त्रं नृ॑भिः श॒रैः । स॒त्योऽवि॒ता वि॒श्वन्त॑म् ॥३६॥
यज॑ध्वेन॒ं प्रिय॑मेशा इन्द्रं स॒त्राचा॑ म॒नसा॑ । यो भृ॒त्सोमैः॑ स॒त्यम॑द्वा ॥३७॥
गा॒थश्र॑व॒सं सत्य॑ति श्रव॒स्कामं॑ पु॒रुत्मा॑न॒म । क॒ण्वागो॑ गा॒त वा॒जिन॑म् ॥३८॥

sánitā vípro árvadbhir hántā vṛitrām nṛíbbih śúrah |
satyò 'vitá vidhántam || 36 || yājadhvainam priyamedhā in-
dram satrácā mánasā | yó bhút sómaiḥ satyámadvā || 37 ||
gātháśravasam sátpatim śrávaskāmam purutmánam | kán-
vāso gātá vājīnam || 38 ||

This resplendent Lord is the sole performer of various great deeds. He has never been subdued. He holds resolute will-power and it is He who gives us strength. 31

He, the resplendent Lord, the slayer of Nescience by His right hand, is invoked by all on all occasions; He is great with His might divine. 32

He, upon whom the entire human community depends and in whom all initial motive powers and over-whelming energies abide, takes pleasure in our affluence. 33

The resplendent Lord has been accomplishing all these acts, and as such, He is most gloriously renowned. He provides persons rich in liberality with further opulence. 34

Such people who invoke the divine provider, for attractive spiritual wealth and for protection against an immature (foe), become lord, the possessors of wealth. 35

He is the liberal giver, wise, borne by His own vital forces, the slayer of the wicked instincts with the aid of pious mortals, and is brave. He is truthful and He becomes a protector of people who render useful service. 36

O performers of auspicious works, worship Him with mind intent upon His glory, for He really becomes exhilarated when He receives from you the elixir of devotional love. 37

O wise learned devotees, may you sing praises to Him, who is glorified by sons, is the protector of the pious, lover of fame, all-pervading and full of wisdom. 38

य कृतं चिदास्पदभ्या दात्मत्वा नृभ्यः शर्चावान् । ये अस्मिन्काममाश्रयन् ॥३७॥
 इत्था धीवन्तमद्रिवः काण्वं मेध्यातिथिम । मेषो भूतोऽऽभि यन्नयः ॥३८॥
 शिक्षा विभिन्दो अस्मै चत्वार्ययुता ददत । अष्टा परः सहस्रा ॥३९॥
 उत मु त्ये पयोवृथा माकी र्णस्य नप्त्याने जनिव्यनाय मामहे ॥४०॥

ya rite cid gās padébhyo dāt
 sākṣhā nrībhyaḥ śacīvān | yé asmin kamam asriyan || 39 ||
 itthā dhīvantam adrivaḥ kāṇvām médhyātithim | meshó
 bhūtò 'bhī yānn áyah || 40 || śikṣhā vibhindo asmai catvāry
 ayúta dādat | ashtā parāḥ sahasrā || 41 || utá sú tyé pa-
 yovridha māki rñasya naptyaē | janitvanāya mamahe
 || 42 || ३४ ||

३ । कृतं चिदास्पदं

(३-३४) चतुर्विंशत्युच्यमानं सन्त्य काण्वं मेध्यातिथिर्जायते । (३-३८) प्रथमाद्विंश-
 त्पञ्चाशद्विंशत्युच्यमानं सन्त्य काण्वं मेध्यातिथिर्जायते ।

(३-३९) प्रथमाद्विंशत्युच्यमानं सन्त्य काण्वं मेध्यातिथिर्जायते ।

(३-४०) एकविंशत्युच्यमानं सन्त्य काण्वं मेध्यातिथिर्जायते ।

(३-४१) चतुर्विंशत्युच्यमानं सन्त्य काण्वं मेध्यातिथिर्जायते ॥

॥३७॥ पित्रा सुतस्य र्गमिनो मत्स्या न इन्द्र गोमनः ।
 आपिनो वाधि मध्माद्यो वृथेऽऽस्मा अवनु ते धियः ॥३८॥
 भूयाम ते मुमनो वाजिनो वयं मा नः स्तग्भिमतये ।
 अस्माश्चित्राभिग्वनादभिष्टिभिग नः सुमेधु यामय ॥३९॥

3.

Pitrā sutāsya rasīno mātṣvā na indra gómataḥ | āpīr no
 bōdhi sadhamadyo vridhè 'smān avantu te dhīyah || 1 ||
 bhūyāma te sumatau vājīno vayām ma na star abhīmā-
 taye | asmān citrabhir avatād abhīśhtibhir á nah sunmésu
 yāmaya || 2 ||

He is the one who is friendly to all, powerful and who without footprints has been able to trace, recover and restore cattle to their owners, who thus all depend for fulfilment of their aspirations to Him alone. 39

O wielder of the bolt of justice, may you proceed to the venerable guest, wise and pious in a most friendly form. 40

O vanquisher of enmity and liberal giver, may you give us a gift of a large fortune of four times ten thousand and further eight thousand. 41

I glorify for the sake of wedlock these two, the earth and heaven, augmenters of milk, the originators of creation and promoters of splendrous imperishable things. 42

O resplendent Lord, may you accept our delightful elixir, mingled as if with milk, and get exhilarated. Please consider yourself as our kith and kin. May we both enjoy the spiritual experiences together. May your wise counsels protect and guide us to prosperity. 1

May we become opulent and strong through your grace and favour. Please injure us not to be exposed to the attack of adversaries. May we feel safe and secure with your manifold wondrous assistance. 2

इ॒मा उ॒ त्वा पु॒रु॒वसो॒ गि॒रो वर्ध॑न्तु या म॒म ।
 पा॒वक॑वर्णाः शुच॑यो वि॒पश्चि॑तोऽभि स्तोमै॑रनु॒पत ॥३॥
 अ॒यं स॒हस्र॑मृषि॒भिः स॒ह॒स्कृतः॑ स॒मुद्र॑ इ॒व प॑प्रथे ।
 स॒त्यः सो अ॑स्य स॒हिमा॑ गृ॒णे श॒वो य॒ज्ञेषु॑ वि॒प्ररा॒ज्ये ॥४॥
 इन्द्र॑मि॒द्दे॒वता॑नय॒ इन्द्रं॑ प्र॒यत्य॑ध्व॒रे ।
 इन्द्रं॑ स॒मीके॑ व॒निनो॑ हवाम॒ह इन्द्रं॑ ध॒नस्य॑ सा॒तये॑ ॥५॥

imā u tvā purūvaso giro vardhantu yā māma
 pāvakāvarṇaḥ śūcayo vipaścīto 'bhī stómair anūshata ॥ 3 ॥
 ayam sahasram ṛṣibhiḥ sāhaskṛitaḥ samudrā iva papra-
 the | satyāḥ sō asya mahimā gr̥ṇe śāvo yajñēṣhu vipra-
 rājye ॥ 4 ॥ indram id devātātaya indram prayaty ādhvaré |
 indram samīkē vanīno havāmaha indram dhánasya sātāye
 ॥ 5 ॥ २० ॥

॥२०॥ इन्द्रो॑ मु॒क्ता रोद॑सी प॒प्रथ॑च्छ॒व इन्द्रः॑ सूर्य॑मरोचयत् ।
 इन्द्रं॑ ह॒ विश्वा॑ भुव॒नानि॑ येमि॒र इन्द्रं॑ सु॒वाना॑स इन्द्र॑वः ॥६॥
 अ॒भि त्वा पु॒र्वपि॑तय॒ इन्द्रं॑ स्तोमै॑भि॒राय॑वः ।
 स॒मीची॑नाम॒ ऋभ॑वः स॒मस्य॑र॒द्रा गृ॑णन्त॒ पू॒र्व्यम् ॥७॥

indro mahná ródasī paprathae cháva indrah sūryam aro-
 cayat | indre ha víṣvā bhúvanāni yemira indre suvánāsa
 indavaḥ ॥ 6 ॥ abhī tvā pūrvāpītaya indra stómebhir āyá-
 vaḥ | samīcīnāsa ṛibhávaḥ sām asvaran rudrá gr̥ṇanta
 pūrvyam ॥ 7 ॥

O Lord of immense riches, may these songs of praise exalt you. The learned men, pure and brilliant like fire, offer hymns to you for your glorification. 3

He, with His might augmented by sages and seers, attains thousandfold fame, which becomes vast as an ocean. His true magnanimity is glorified at the solemn ceremonies and at the places where pious persons are held in esteem. 4

We invoke the resplendent Lord for paying homage to Nature's bounties and when sacred works are proceeding. We call Him amidst our struggles of life for the attainment of wisdom and prosperity. 5

The resplendent lord, by His virtue of His prowess spreads out the earth and the heaven. He renders the sun radiant. In Him are all creatures closely held; to Him alone the sweet streams of devotional prayers flow. 6

O resplendent Lord, men glorify you with hymns, so that you may cherish their noble deeds; the spiritually awakened sages, in one accord, lift up their voice to praise you first and men possessing vital energy also sing forth your praises prior to their (work). 7

अ॒म्येदिन्द्रो॑ वावृ॒धे वृ॒ष्ण्यं शवो॑ मदे॒ सुतस्य॑ वि॒ष्णावि
अ॒द्या तमस्य॑ महि॒मानमा॒यवोऽनु॑ ष्टु॒न्ति पु॒र्वथा ॥८॥
तत्त्वा॑ यामि सु॒वीर्यं॑ नद्र॒ह्म पु॒र्वचित्तये॑
येना॒ यति॒भ्यो भृ॒गवे॒ धने॑ हि॒ते येन॑ प्र॒स्कण्य॑माविथ ॥९॥

asyéd índro vāvṛidhe vṛishṇyam śavo mādē
sutāsya víshnavi | adyá tám asya mahimānam āyávó 'nu
shṭuvanti pūrvāthā || 8 || tát tvā yāmi suvīryam tát bráhma
pūrvácittaye | yēnā yátibhyo bhrīgave dhāne hité yēna prá-
skaṇvam āvitha || 9 ||

येना॑ समुद्रममृ॒जो म॒हीर॒म्यदिन्द्र॑ वृ॒ष्णि ते शवः॑ ।
मद्यः॑ सो अ॒म्य महि॒मा न संन॑शे यं क्षो॒णीरनुच॑क्रदे ॥९०॥

yēnā samudrām āsrijo mahīr apās tát
indra vṛishṇi te śavah | sadyāḥ só asya mahimā ná sam-
náṣe yām kshonir anucakradé || 10 || 26 ||

॥९॥ श॒ग्धी न इन्द्र॑ यत्त्वा॑ र॒यिं यामि॑ सु॒वीर्यम्
श॒ग्धि वाजा॑य प्रथ॒मं सिषा॑सते श॒ग्धि स्तोमा॑य पू॒र्व्य ॥९१॥
श॒ग्धी नो अ॒स्य यद् पौ॑रमाविथ॒ धिय॑ इन्द्र॒ सिषा॑सतः ।
श॒ग्धि यथा॒ रु॒द्रां श्याव॑कं कृ॒पमिन्द्र॑ प्रावः॒ स्वर्ण॑रम् ॥९२॥

ṣagdhī na indra yāt tvā rayīm yāmi suvīryam | ṣagdhī
vājāya prathamām sīshāsate sagdhī stómāya pūrvya || 11 ||
ṣagdhī no asyá yád dha paurām āvitha dhīya indra sīshā-
sataḥ | sagdhī yāthā rūṣamam śyāvakam kṛpam índra
prāvaḥ svārnaram || 12 ||

The resplendent lord augments the energy of devotees when the exhilaration of divine love pours forth through His manifestations. Men sing forth praises to His majesty today as ever. 8

I solicit you, O resplendent Lord, for such vigour and wisdom, as may be hoped for in priority to others. Verily, you grant wealth to the celebrated priests, taken from unbelievers and you give protection to the men of creative genius. 9

O resplendent Lord, with your wish-fulfilling strength, you send great waters to the ocean. It is unattainable by any one, and the whole inhabitants of the earth crave to receive it. 10

O resplendent Lord, may you grant me wealth and vigour, which I solicit from you. First of all give to Him who, aspiring to please you, offers oblation, and then O eternal Lord, bless him who glorifies you (with praises). 11

O resplendent Lord, may you grant help to the person engaged in celebrating sacred acts—just as you have been giving help to a worthy citizen. Also help us as you have been helping skilled persons, kind-hearted ones and men engaged in welfare work, and those who lead us on heavenly path. 12

कञ्जव्यो अतसीनां तुरो गृणीत मर्त्यः ।
 नही न्वस्य महिमानमिन्द्रियं स्वर्गुणन्त आनुशुः ॥१३॥
 कदु स्तुवन्त ऋतयन्त देवत ऋषिः को विप्र ओहते ।
 कदा हवै मघवन्निन्द्र सुन्वतः कदु स्तुवत आ गमः ॥१४॥

kān nāvyo atasīnāṃ turó grīṇīta
 mārtyaḥ | nahī nv āsya mahimānam indriyāṃ svār grīṇānta
 ānaśūḥ || 13 || kād u stuvānta ṛitayanta devāta ṛīshiḥ kó
 vípra ohate | kadā hāvam maghavanṇi indra sunvatāḥ kād
 u stuvatā á gamah || 14 ||

उदु ले मधुमत्तमा गिरः स्तोमास ईरते ।
 मत्राजितो धनसा अक्षितोतयो वाजयन्तो रथा इव ॥१५॥

úd u tyé mádhumattamā gíra
 stómāsa īrate | satrājīto dhanasā ákshitotayo vājayānto rá-
 thā iva || 15 || 27 ||

कप्वा इव भृगवः सूर्या इव विश्वमिद्धीतमानशुः ।
 इन्द्रं स्तोमैर्भिर्महयन्त आयवः प्रियमेधामो अस्वरन् ॥१६॥
 युक्ष्वा हि वृत्रहन्तम् हरीं इन्द्र परावतः ।
 अर्वाचीनो मघवन्त्सोमपीतय उग्र ऋषेभिर्गमहि ॥१७॥

kānvā iva bhrīgavaḥ sūryā iva víśvam id dhītām
 ānaśūḥ | indram stómebhir mahāyanta āyávaḥ priyāmedhāso
 asvaran || 16 || yukshvā hí vṛtrahantama hārī indra parāvā-
 taḥ | arvacīno maghavan sōmapītaya ugrā ṛishvébhir á gahi
 || 17 ||

No zealous living mortal, with the newest of the praises, can fully glorify you. Neither those, who have been praising Him, here to fore, would attain, through their praises, the magnanimity of the Lord May you give wealth to him, who glorifies you. 13

O resplendent Lord, is there any one among your praisers, who abides by your eternal truths? Or is there any man, sage or any genius, who can fully know the ultimate truth? When would you come close to those who perform their duties and to those who glorify you? 14

These our exceedingly sweet songs, the hymns of praises, ascend to you like ever—conquering chariots laden with wealth, charged with unfailing protections intended to procure food. 15

As like the sun, and like the learned wise sages, the enlightened people keep themselves busy in composing songs of praises, and exalting the all-pervading resplendent Lord, so do the ascetic pious devotees and lovers of sacred rituals keep themselves busy in praising Lord. 16

O the destroyer of darkness and bounteous resplendent Lord, may you yoke your vital forces even from afar, and, O renowned for your fierce and prudent acts, come to us to drink the elixir of devotional love. 17

इमे हि ते कारवो वावशुर्धिया विप्रामो मेधमानये ।
 स त्वं नो मघवन्निन्द्र गिर्वणो वेनो न शृणुधी हवम ॥१८॥
 निरिन्द्र बृहतीभ्यो वृत्रं धनुभ्यो अम्फुरः ।
 निरर्वुदस्य मृगयस्य मायिनो निः पर्वतस्य गा आजः ॥१९॥
 निरग्नयो रुरुचुर्निरु सूर्यो निः सोम इन्द्रियो रमः ।
 निरन्तरिक्षादधमो महामहिं कृषे तदिन्द्र पौंस्यम् ॥२०॥

imé hí te kārāvo vāvasúr dhiyā viprāso medhāsā-
 taye | sá tvám no maghavann indra girvano veno ná
 srinudhī hávam || 18 || nír indra brihatíbhyo vritrám dhá-
 nubhyo asphurah | nír árbudasya mṛigayasya māyīno nīh
 párvatasya gā ājah || 19 || nír agnáyo rurucur nír u sūryo
 nīh sóma indriyó rasah | nír antárikshād adhamo mahám
 ábim krishé tát indra paunsiyam || 20 || २० ||

॥२१॥

यं मे दुग्न्द्रो मरुतः पाकस्थामा कौरयाणः ।
 विश्वेषां त्मना शोभिष्टमुपेव दिवि धावमानम् ॥२१॥
 रोहितं मे पाकस्थामा सुधुरं कक्ष्यप्राम् ।
 अदाद्रायो विबोधनम् ॥२२॥
 यस्मा अन्ये दश प्रति धुरं वहन्ति वह्नयः ।
 अस्तं वयो न तुग्यम् ॥२३॥
 आत्मा पितुस्तनूवाम् ओजोदा अभ्यञ्जनम् ।
 तुरीयमिद्रोहितस्य पाकस्थामानं भोजं दातारमब्रवम् ॥२४॥

yám me dúr indro marútaḥ pákasthāmā kaúrayāṇaḥ |
 víśveshām tmánā śóbbishtham úpeva diví dhāvamānam
 || 21 || róhitam me pákasthāmā sudhúram kakshyaprám |
 ádād rāyó vibódhanam || 22 || yásmā anyé dáśa práti dhú-
 ram váhanti váhnayah | ástam váyo ná túgryam || 23 || átmā
 pitús tanúr vása ojodá abhyāñjanam | turíyam íd róhitasya
 pákasthāmānam bhojám dātáram abravam || 24 || २० ||

O resplendent Lord, these active and wise devotees glorify you with praises for the purpose of accomplishing their pious deeds. O Lord of riches, please hear our invocations like a lover. 18

O resplendent Lord, you destroy the most wicked, even coming from far off lofty regions. As such, you snatch away from hidings in caves of hills the riches and cattle of unjust, cruel, crooked and obstinate people. 19

O resplendent Lord, of what wonder is your great act when you repel deep darkness from the mid-region; thereafter the luminaries and the sun shine brighter and the divine love then seems sweeter. Men must pay homage to your valorous manly deeds. 20

The wealth given by the resplendent Lord and by the vital elements to me—the soul, traversing and yet stationary—, is very magnificent like the quick-moving sun in the sky. 21

The resplendent self, stationed in the body, grants the vigorous steed, the mind,—the handsome and firm pole of body, which is rich in knowledge and is strong; He furnishes me with intellect capable of discriminating good from bad. 22

As several strong coursers harnessed to the chariot of a powerful king carry him to his dwelling place, in the same manner, may mind yoked to ten senses lead me to my destination. 23

It is the self of the father that is carried as if to the son's body, the sustainer of strength, purifier, from all the sides, the destroyer of inimical vices, the donor of the tawny (horses), the enjoyer of fruits; I honour such an accomplished man of restraint and action 24

(४) अनुयं मूलम्

(१-२१) एकविंशत्युच्यमान्य मूलस्य काण्वो देवानिचिक्रपिः । (१-२४) प्रयमादिचतुर्दशामिन्द्रः ।

(१-२८) पञ्चदश्यादिचतुर्दशामिन्द्रः पूषा वा. (१-२९-३१) एकोनविंश्यादिचतुर्दशस्य च

कुरुङ्गस्य दानमुनिर्देवताः । (१-२०) प्रयमादिविंशत्युच्यमानाः प्रगायः (विष्मन्वा

वृहती. समन्वा सतोवृहती). (२१) एकविंश्याश्च पुन उज्जिह्व इन्द्रसी ॥

॥३०॥

यदिन्द्र प्रागपागुदङ् न्यग्वा हूयसे नृभिः ।

सिमा पुरु नृपूतो अस्यानवेऽसि प्रशार्धं तुर्वशे

॥१॥

यद्वा रुमे रुशमे श्यावके कृप इन्द्र मादयसे सचा ।

कण्वासस्त्वा ब्रह्मभिः स्तोमवाहस इन्द्रा यच्छन्त्या गहि ॥२॥

Yád indra prág apag udan nyag va hūyase nṛbhiḥ |
 síma purú nṛshūto asy ānavé 'si prasardha turvāse || 1 ||
 yád vā rúme rúsame śyāvake kṛpa índra mādāyase sácā |
 káṇvāsas tvā bráhmabhi 'stomavāhasa índrá yachanty á
 gahi || 2 ||

यथा गौरी अपा कृतं तृप्यन्नेत्यवेरिणम् ।

आपित्वे नः प्रपित्वे तृयमा गहि कण्वेषु सु सचा पिव ॥३॥

मन्दन्तु त्वा पद्यवन्निन्द्रेन्दवो राधोदेयाय मुन्यते ।

आमण्या गोममपिवश्चम् मृतं ज्येष्ठं तद्दधिपे सहः ॥४॥

प्र चक्रे सहसा सहो बभञ्ज मन्युमोजसा ।

विश्वे त इन्द्र पृतनायवो यहो नि वृक्षा इव येमिरे ॥५॥

yáthā gauró apá kṛitám trīshyann éty ávérinam |
 āpitvė naḥ prapitvė tṛiyam á gahi káṇveshu sú sácā píva
 || 3 || mándantu tvā maghavann indréndavo rādhodéyāya
 sunvaté | āmúshyā sómam apibaṣ camú sutám jyéshṭham
 táu dadhishe sáhaḥ || 4 || prá cakre sáhasā sáho babhāñja
 manyúṁ ójaśā | víṣve ta indra prītanāyávo yaho ní vṛikshá
 iva yemire || 5 || ॐ ||

O resplendent Lord, in whichever quarter you may be dwelling, whether in the east, west, north or south, men invoke you to come for their well-being. O destroyer of evils, O excellent, may you readily come, when invoked, to them who follow you and possess vigour. 1

O glorious Lord, all men—timid, or skilled, vicious or kind-hearted—joyfully invoke you. The wise devotees have been awaiting your arrival with prayer and dedication, to be offered to you. Would you come soon? 2

Come soon at the morning and also in the evening with the fleetness of a thirsty wild deer running to the desert's pool full of water and partake of your share of the divine love in the midst of the learned. 3

O bounteous resplendent Lord, may our sweet devotional love gladden you, so that those who are seekers would be blessed with wealth and prosperity. May you accept our love and with your surpassing might help us to win over adversities. 4

With enormous might, He casts off obstructions and with His valour, destroys their insolence. Those who seek to disobey you, and are hostile, are bowed down like withered trees. 5

॥१॥ सहस्रेणेव सचते यवीयुधा यस्तु आनलुपस्तुतिम् ।
 पुत्रं प्रावर्गं कृणुते सुवीर्यं दाश्नोति नमउक्तिभिः ॥६॥
 मा भेम मा श्रमिप्सोग्रस्य सख्ये तव ।
 महते वृष्णो अभिचक्ष्य कृतं पश्येम तुर्वशं यदुम् ॥७॥
 सव्येयामनु स्फिग्यं वावसे वृषा न दानो अस्य रोषति ।
 मध्वा संपृक्ताः सारघेण धेनवस्तूयमेहि द्रवा पिव ॥८॥

sahasreneva sacate yaviyúdhā yās ta ānal upastutim
 putrām prāvargām kṛiṇute suvīrye dāśnóti nāmatūktibhiḥ
 || 6 || mā bhema mā śramishnogrāsya sakhyé tava | mahāt
 te vṛiṣṇo abhicákshyam kṛitām páśyema turváśam yádum
 || 7 || savyám ānu sphigyam vāvase vṛiṣhā ná danó asya
 roshati | mādhyā sámpṛiktaḥ saraghéṇa dhénāvas tūyam
 éhi drāvā píba || 8 ||

अश्वी रथी सुरूप इद्रोमौ इदिन्द्र ते सखा ।
 श्वाभ्राजा वयसा सचते सदा चन्द्रो याति सभामुप ॥९॥
 ऋश्यो न तृष्यन्नवपानमा गहि पिवा सोमं वशां अनु ।
 निमेघमानो मघवन्दिवेदिव ओजिष्ठं दधिषे सहः ॥१०॥
 ॥१॥ अध्वर्यो द्रावया त्वं सोममिन्द्रः पिपासति ।
 उप नूनं युयुजे वृषणा हरी आ च जगाम वृत्रहा ॥११॥

aśvī rathī surūpā íd gómān íd indra
 te sákhā | śvātrabhājā váyasā sacate sádā candró yāti sa-
 bhām úpa || 9 || ṛiśyo ná tṛiśhyam avapānam á gahi píba
 sómam váśān ānu | niméghamāno maghavan divé-diva óji-
 shtham dadhishe sáhah || 10 || ॥ १॥

ádhvaryo drāvāyā tvām sómam índraḥ pipāsati | úpa
 nūnām yuyuje vṛiṣhanā hārī á ca jagāma vritrahā || 11 ||

He who offers you his tributes, is assured of your help, and thereon, he gets the strength of a thousand mighty men of war. And, he who praises you with all humility, makes his son pre-eminent with heroic valour. 6

Blessed with your guidance and patronage, we become fearless and are never tired of our work. Verily, O showerer, your deeds are praiseworthy. May the physically strong persons and assiduous workers emulate the same. 7

You, the showerer of blessings, are able to encompass the entire creation with a fraction of your body,—just of the left part. You are, moreover, not displeased, with a small gift. May you come and accept our love, which is as sweet as milk products blended with honey of bees. 8

O resplendent Lord, he who is friendly with you, gets rich in chariots, horses and kine. Fully, illuminated like moon, and accompanied with wealth and food, he always goes to attend conferences of the learned. 9

May you come to the sacred works performed by us, as a thirsty deer hurrying up to the river and drink our divine love to your entire satisfaction. O bounteous Lord, every-day you shower happiness over your devotees and thus sustain your glory. 10

O priest, let the devotional love flow forth, for the Lord loves to enjoy it. Lo, the destroyer of the foes comes seated in a chariot. 11

स्वयं चित्स मन्यते दाशुरिर्जनो यत्र सोमस्य तृप्पसि ।
 इदं ते अन्नं युज्यं समुक्षितं तस्येहि प्र द्रवा पिब ॥१२॥
 रथेष्ठायाध्वर्यवः सोममिन्द्राय सोतन ।
 अधि ब्रध्नस्याद्रयो वि चक्षते सुन्वन्तो दाश्वध्वरम् ॥१३॥
 उपे ब्रध्नं वावाता वृषणा हरी इन्द्रमपसु वक्षतः ।
 अर्वाञ्च त्वा सप्तयोऽध्वरश्रियो वहन्तु सवनेदुप ॥१४॥

svayām cit sā manyate daśurir jāno yātrā sōmasya tṛim-
 pāsī | idāṃ te ānnaṃ yújyaṃ sāmukshitaṃ tāsycēhi prā
 dravā pība || 12 || ratheshthāyādhvaryavaḥ sōmam indraya
 sotana | ādhi bradhmāsyādrayo ví cakshate sunvānto dā-
 śvādhvaram || 13 || ūpa bradhmāṃ vāvātā vṛiṣaṇā hārī in-
 dram apāsu vakshataḥ | arvañcaṇa tvā sāptayo 'dhvaraśriyo
 vāhanta sāvanēd ūpa || 14 ||

प्र पुषणं वृणीमहे युज्याय पुरुवसुम् ।
 स शक्र शिक्ष पुरुहूत नो धिया तुजे राये विमोचन ॥१५॥

prā pūṣaṇaṃ vṛiṇīmāhe yúj-
 yāya purūvāsum | sā śakra śiksha puruhūta no dhiyā tūje
 rāyē vimocana || 15 || ३२ ||

॥१५॥ सं नः शिशीहि भुरिजोरिव क्षुर रास्व रायो विमोचन ।
 त्वे तन्नः सुवेदमुखियं वसु यं त्वं हिनोषि मर्त्यम् ॥१६॥

sām naḥ śiśīhi bhurījor iva kshurāṃ rasva rāyó vimo-
 cana | tvē tannāḥ suvédam usriyam vāsu yāṃ tvāṃ hi-
 nōshi mārtyam || 16 ||

The man who offers to his lord the oblation of devotion to the satisfaction possesses of himself understanding. O Lord, here is your appropriate elixir; come, hasten and enjoy it. 12

O the chanters of devotional hymns, offer imploring prayers, with zeal to the mighty Lord, seated in the chariot of the swift-moving universe. The powerful grinding stones, placed on their bases, are effusing out the divine sap of spirituality for the cosmic sacrificial act. 13

May His vigorous horses, traversing the firmament, and fulfilling our desires, fetch the resplendent Lord to the site of our sacred works. May the fast moving steeds go and bring Him here quickly to our ceremonials. 14 .

We sing exceedingly sweet devotional songs to the nourishing Lord and entreat Him for friendship. O radiant and much-invoked Lord, bless us with the discriminating intellect, so that we obtain strength to become rich and victorious. 15

Sharpen our intellect like an edge of the razor in the hands of a barber. O deliverer from pains, grant us affluence. With your blessings, may we obtain the glorious wealth which may easily be ours, the mortals. 16

वेमि त्वा पूषन्नञ्जसे वेमि स्तोतव आघृणे ।
 न तस्य वेम्यरणं हि तद्वसो स्तुपे पञ्चाय साञ्जे ॥१७॥
 परा गावो यवसं कषिदाघृणे नित्यं रेक्णो अमर्त्य ।
 अस्माकं पूषन्नविता शिवो भव मंहिष्ठो वाजसातये ॥१८॥

vēmi tvā pūshann riñjāse vēmi stō-
 tava āghrīṇe | ná tāsya vemy āraṇam hí tād vaso stushé
 pajráya sámne || 17 || párá gávo yávasam kác cid āghrīṇe
 nítīyaṁ rókṇo amartya | asmákaṁ pūshann avitá śivó bhava
 máhishtho vájasātaye || 18 ||

स्युरं राधः शताश्वं कुरुङ्गस्य दिविष्टिषु ।
 राजस्त्वेषस्य सुभगस्य रातिषु तुर्वशेष्वमन्महि ॥१९॥

sthūrāṇi rādhaḥ śatāśvaṁ ku-
 ruṅgāsya dīviṣṭiṣhu | rajñas tveshāsya subhāgasya rātīṣhu
 turvāśeshv amannahi || 19 ||

धीभिः सातानि काण्वस्य वाजिनः प्रियमधराभद्युभिः ।
 षष्टिं सहस्रानु निर्मजामजे निर्युथानि गवामृषिः ॥२०॥
 वृक्षाभिन्मे अभिपित्वे अरारणुः ।
 गां भजन्त मेहनाश्वं भजन्त मेहना ॥२१॥

dhibhiḥ sātāni kāṇvāsya vājī-
 naḥ priyamedhair abhidyubhiḥ | śhasṭīm sahasrāṇu nirma-
 jam aje nīr yūthāni gāvām ṛṣiḥ || 20 || vṛikṣhāś cin me
 abhipitvė araraṇuḥ | gāṁ bhajanta mehanāśvaṁ bhajanta
 mehanā || 21 ||

O provider of health and strength, I know you as one who would inspire me in accomplishing my tasks. Through my prayers, O radiant Lord, I sing to your divine glory. I never care to offer praises to anybody else who is unworthy. O bestower of wealth, I beg you to grant happiness to him who praises, eulogizes and glorifies you. 17

O immortal radiant Lord, let my grazing cows feed themselves in the pastures. O provider of food, may you become our protector, benign and most liberal for granting strength and affluence. 18

We acknowledge the substantial wealth of hundreds of speedy mobile forces, a donation made to us amongst men at the holy solemnities by the extremely benevolent sovereign Lord. 19

I, the seer, have been able to assimilate the entire lore which flowed in sixty thousand brilliant channels of intellect from men of wisdom, assisted by lovers of sacred ceremonials. 20

Even the trees were joyful at my assimilation (of the divine wisdom). They, the seers, have received the intellect in plenty and vigour in plenty. 21

(५) पञ्चमं सूक्तम्

(१-३९) एकोनचत्वारिंशद्वस्यास्य सूक्तस्य काण्वो ऋत्विग्यिक्रविः । (१-३६, ३७) प्रथमा-
दिषट्त्रिंशद्वर्षां सप्तत्रिंशदाः पूर्वार्धस्य चाश्विनौ, (३७, ३८-३९) सप्तत्रिंशदा उत्तरार्ध-
स्याष्टात्रिंशदेकोनचत्वारिंशद्वर्षा चैत्रस्य कशोर्दान्मुनिर्देवताः । (१-३६) प्रथमादि-
षट्त्रिंशद्वर्षां गायत्री, (३७-३८) सप्तत्रिंशद्वर्षाद्विंशत्योर्हृत्नी, (३९) एकोन-
चत्वारिंशद्वर्षाधनुष्टुप् छन्दांसि ॥

॥१॥ दूरादिहेव यत्सत्यरुणप्सुरशिशितत् । वि भानुं विश्वधातनत् ॥१॥
नृवदसा मनोयुजा रथेन पृथुपाजसा । सचैथे अश्विनोषसम् ॥२॥
युवाभ्यां वाजिनीवसू प्रति स्तोमा अदक्षत । वाचं दूतो यथोहिषे ॥३॥

5.

Dūrād ihēva yāt saty ārunāpsur āśiṣvitat | ví bhānūm
viśvādhatanat || 1 || nṛvād dasra manoyujā rāthena prithu-
pājasā-| śacethe aśvinoshāsam || 2 || yuvābhyām vājiniṣasū
prāti stōma adrikshata | vācam dūtó yāthohiṣhe || 3 ||

पुरुप्रिया ण उतये पुरुमन्द्रा पुरुवसू । स्तुषे कण्वसो अश्विना ॥४॥
मंहिष्ठा वाजसातमेषयन्ता शुभस्पती । गन्तारा दाशुषो गृहम् ॥५॥

paru-
priyā ṇa ūtāye purumandrá purūvāsū | stushé kanyāso
aśvinā || 4 || mānhishṭhā vājasātameshāyantā śubhās pātī |
gāntārā dāśuṣho grīhām || 5 || 1 ||

॥२॥ ता सुदेवाय दाशुषे सुमेधामवितारिणीम् । घृतेर्गव्यृतिमुक्षतम् ॥६॥

tā sudevāya dāśuṣhe sumedhām āvitāriṇīm | ghṛitair
gāvyūtim ukshatam || 6 ||

When lovely dawn, far away in the east, and yet still close by, glows over the world, she starts spreading the light all over. 1

The charming twin-divines move, like leaders, in their intently yoked far-shining chariots to accompany the divine dawn. 2

O mighty and affluent, on your way, may you both severally listen to the hymns, which I convey to you like a messenger. 3

We, the learned ones, praise the twin-divines, dear to all, making many glad and abounding in wealth for our protection. 4

(We praise) the twin lords of splendour, the bestowers of strength, providers of food, lords of opulence, and the blessing-givers to the houses of liberal worshippers. 5

May you, the twin-divines, endow the unfailing intellect on the liberal and pious devout, and sprinkle his pasturage with water. 6

आ नः स्तोममुप द्रवतूयं श्येनेभिराशुभिः । यातमश्वेभिरश्विना ॥७॥
 येभिस्तिष्ठः परावतो दिवो विश्वानि रोचना । त्रीरक्तूपरिदीयथः ॥८॥
 उत नो गोमतीरिष उत सातीरहर्विदा । वि पथः सातये सितम् ॥९॥
 आ नो गोमन्तमश्विना सुवीरं सुरथं रयिम् । वोळ्हमश्ववतीरिषः ॥१०॥

á na stómam úpa dravát túyam
 syenébhir āśúbhiḥ | yātām āśvebhir aśvinā || 7 || yébbhis
 tistrāḥ parāváto divó víśvāni rocanā | trīr aktūn paridīya-
 thah || 8 || utá no gómatīr ísha utá sātīr aharvidā | ví pa-
 thāḥ sātāye sitam || 9 || á no gómantam aśvinā suvíraṁ
 surātham rayīm | voḷhām āśvāvatīr íshah || 10 || २ ||

॥३॥ वावृधाना शुभस्पती दस्त्रा हिरण्यवर्तनी । पिबतं सोम्यं मधु ॥११॥
 अस्मभ्यं वाजिनीवम् मघवद्भ्यश्च सप्रथः । छुर्दिर्यन्तमदाभ्यम् ॥१२॥
 नि पु ब्रह्म जनानां याविष्टं तूयमा गतम् । मो ष्वान्यो उपारतम् ॥१३॥
 अस्य पिबतमश्विना युवं मदस्य चारुणः । मध्यो रातस्य धिष्ण्या ॥१४॥
 अस्मे आ वहतं रयिं शतवन्तं सहस्रिणम् । पुरुक्षुं विश्वधायसम् ॥१५॥

vāvṛidhānā śubhas patī dāstrā hīraṇyavartanī | pībatam
 somyām mādhu || 11 || asmābhyam vājinivasū maghāvad-
 bhyaḥ ca saprāthah | chardīr yantam ādābhyam || 12 || ní
 shú bráhma jánānām yáviṣṭam túyam á gatam | mó śhiv
 ānyān ūpāratam || 13 || asyā pibatam aśvinā yuvām mada-
 sya cāruṇah | mādhuvo rātāsya dhishṇyā || 14 || asmé á va-
 hatam rayīm śatāvantaṁ sahasrīṇam | purukshūṁ viśvādhā-
 yasam || 15 || ३ ||

O twin-divines, come soon to our adoration in your speedy chariot, yoked with horses swift as hawks. 7

(Come with those speedy horses) by which you traverse the wide brilliant cosmic distances in three nights and three days. 8

O finders of the day, bless us with affluence of food, cattle and wealth, and make us safe by opening the path for us. 9

O twin-divines, we seek your blessings for the procurement of riches, such as knowledge, progeny, transport, horses and food. 10

O twin-divines, lords of splendour, and charming, riding in golden chariots, please come and accept our sweet emotional tributes. 11

O Lords of ample wealth, may you provide us with wide shelter, which can never be assailed and destroyed. 12

May you come quickly downward to attend on those people who perform sacred works, and favour not them who are opposed to. 13

O twin-divines, the revered and omniscient ones, may you both accept my tribute of sweet devotional love. 14

May you bring to us, in hundreds and in thousands, the riches, which are the source of plenteous food and which sustain all. 15

५॥ पुरुत्रा चिदि वी नरा विह्वयन्ते मनीषिणः । वाघद्विरश्विना गतम् ॥१६॥
 जनांसो वृक्तवर्हिषो हविष्मन्तो अरंकृतः । युवां हवन्ते अश्विना ॥१७॥
 अस्माकमद्य वामयं स्तोमो वाहिष्ठो अन्तमः । युवाभ्यां भूत्वश्विना ॥१८॥

purutrā cid dhī vām narā vihvāyante manīṣiṇaḥ | vā-
 ghādbhir aśvinā gatam || 16 || jānāso vṛiktābarhisho havish-
 manto aramkṛitaḥ | yuvāṃ havante aśvinā || 17 || asmākam
 adyā vām ayāṃ stōmo vāhishtho āntamah | yuvābhyām
 bhūtv aśvinā || 18 ||

यो ह वां मधुनो दृतिराहितो रथचर्षणे । ततः पिबतमश्विना ॥१९॥
 तेन नो वाजिनीवसू पश्वे तोकाय शं गवे । वहतं पीवरीरिषः ॥२०॥

yó ha vām mādhubno dṛitir āhito ratha-
 cārshane | tātaḥ pibatam aśvinā || 19 || téna no vājinīvasū
 pásve tokāya sám gāve | váhatam pívarīr īśah || 20 || ५ ||

॥२१॥ उत नो दिव्या इष उत सिन्धूरहर्विदा । अप द्वारेव वर्षथः ॥२१॥

utá no divyā īsha utá síndhūr aharvidā | ápa dvāreva
 varshathah || 21 ||

O leaders, the learned invoke you everywhere; please come to us with your speedy forces. 16

O twin divines, people with hearts free from ills and bearing oblations, and fully prepared invoke you with devotion. 17

O twin-divines, we hope that the hymns specially composed today to honour you will touch your hearts and that both of you will respond to it by arriving at your earliest. 18

O glorious divines, the leather bottle containing the elixir of loving devotion has been placed in the pathways of your chariot. Please drink it as soon as you arrive. 19

O Lords of riches, may you bring in your case the plenteous food so that we prosper in our children, our cows, and our cattle. 20

O finders of day, may you open for us the gates of the strengthening waters of heaven and flood our rivers thereby. 21

कदा वा तौग्यो विधत्समुद्रे जहितो नरा । यद्वा रथो विभिष्यतात् ॥२२॥
 युवं कण्वाय नासत्यापिरिप्ताय हर्म्ये । शश्वदूतीर्दशस्यथः ॥२३॥
 ताभिरा यातमृतिभिर्नव्यसीभिः सुशस्तिभिः । यद्वा वृषण्वसू हुवे ॥२४॥
 यथा चित्कण्वमावते प्रियमेधमुपस्तुतम् । अत्रिं शिञ्जारमश्विना ॥२५॥

kadā vāṃ taugryó vidhat samudré jahitó
 nārā | yád vāṃ rátho víbhish pátat || 22 || yuvám kaṇvāya
 nāsatyāpiriptāya harmyé | śaśvad ūtír daśasyathah || 23 ||
 tābhir ā yātam ūtibhir návyasībhiḥ suśastībhiḥ | yád vaṃ
 vṛishanvasū huvé || 24 || yátha cit kaṇvam āvatam priyā-
 medham upastutám | átriṇ siñjāram aśvinā || 25 || ५ ||

॥१॥ यथोत कृत्ये धनेंशु गोष्वगस्त्यम् । यथा वाजेषु सोभरिम् ॥२६॥
 एतावद्वा वृषण्वसू अतो वा भूयो अश्विना । गृणन्तः सन्नमीमहे ॥२७॥

yáthotá krítvye dháne 'ñśúm góshv agástyam | yáthā
 vájeshu sóbharim || 26 || etāvad vāṃ vṛishanvasū áto vā
 bhúyo aśvinā | gṛṇántah summám īmahe || 27 ||

रथं हिरण्यवन्धुर हिरण्याभीशुमाश्विना । आह स्याथा दिविस्पृशम् ॥२८॥
 हिरण्ययी वां रभिरीषा अक्षो हिरण्ययः । उभा चक्रा हिरण्यया ॥२९॥
 तेन नो वाजिनीवसू परावतश्चिदा गतम् । उपेमां सुष्टुतिं मम ॥३०॥

rātham hí-
 ranyavandhuram hiraṇyābbiṣum aśvinā | ā hí stháttho di-
 visprīṣam || 28 || hiraṇyáyī vāṃ rábbhir īshā áksho hiraṇyā-
 yah | ubhá cakrá hiraṇyáyā || 29 || téna no vājinivasū parā-
 vátaṣ cid ā gatam | úpemám sushtutím máma || 30 || ६ ||

O leaders, seated in your chariot, when would the pious (person), drowned in the ocean of ignorance, express his obligations to you for your help? Only then, when your chariot descends for his help with wings of a bird. 22

O truthful ones, you help the wise men in his abode with repeated aid, when they are tormented by adversities. 23

O twins, rich in showers, please do come to us, with most recent and most excellent protections whenever we invoke you to do so. 24

O twin-divines, I beg of you to protect me as you have been protecting your wise men, the lovers of sacrifices, the co-invokers, the praise-repeating persons and the sages, free from all types of vices, and free from triple bonds. 25

Protect me as you have been protecting a poor by giving wealth, a steadfast seer by awarding intellect, and a brave patriot in battles. 26

O twins, rich in showers, we humbly pray for receiving happiness from you in large measures or even-more (than what you have awarded to others). 27

O twin-divines, ascend your divine sky-touching chariot with golden seats and reins of gold. 28

O twins, of gold is made the supporting shaft of your chariot, of gold is the axle, and of gold are both the wheels. 29

O mighty twin-divines, lords of ample wealth, come to us in your chariot from distant regions to accept our hymnal tributes. 30

॥७॥ आ वहेथे पराकात्पूर्वीरश्नन्तावश्विना । इषो दासीरमर्त्या ॥३१॥
 आ नो द्युम्नेराश्रवोभिराया यातमश्विना । पुरुश्चन्द्रा नासत्या ॥३२॥
 एह वां प्रुषितप्सवो वयो वहन्तु पर्णिनः । अच्छा स्वध्वरं जनम् ॥३३॥
 रथे वामनुगायसं य इषा वर्तते सह । न चक्रमभि बाधते ॥३४॥
 हिरण्ययेन रथेन द्रवत्पाणिभिरश्वैः । धीजवना नासत्या ॥३५॥

á vahethe parākāt pūrvīr aṣnāntāv aṣvinā | iśho dāsīr
 amartyā || 31 || á no dyumnair á śrávobhir á rāyá yātam
 aṣvinā | pūruścandrā nāsatyā || 32 || óhā vām prushitápsavo
 váyo vahantu parñinah | áchā svadhvarám jānam || 33 || rá-
 tham vām ānugāyasam yá ishā vārtate sahā | ná cakram
 abhī bādhte || 34 || hiraṇyāyena rāthena dravātpāṇibhir
 ásvaiḥ | dhījavana nāsatyā || 35 || १ ||

॥८॥ युवं मृगं जागृवांसं स्वदथो वा वृषण्वसू । ता नः पृङ्गमिषा रयिम् ॥३६॥
 ता मे अश्विना सनीनां विद्यातं नवानाम् ।
 गच्छा चिच्छेद्यः कशुः शतमुष्ट्रानां ददत्सहस्रा दश गोनाम् ॥३७॥
 यो मे हिरण्यमदशो दश राज्ञो अमान्हत ।
 अधस्पदा इच्छेद्यस्य कृष्टयश्चर्मन्ना अभितो जनाः ॥३८॥
 मार्किरेना पथा गाद्येनेमे यन्ति चेद्यः ।
 अन्यो नेत्सृगिरेहेते भृगिदावत्तरो जनः ॥३९॥

yuvām mṛigām jāgrivāṅsam svádatho vā vṛṣhaṇvasū |
 tā naḥ pṛiṅktam ishā rayīm || 36 || tā me aṣvinā sanīnām
 vidyātam nāvānām | yāthā cie caidyāḥ kaśūḥ śatām ūshtrā-
 nām dādat sahasrā dāṣa gōnām || 37 || yó me hiraṇyasam-
 dṛiṣo dāṣa rájño āmanhata | adhaspadā íe caidyāsyā kṛiṣṭ-
 tāyaṣ carmannā abhīto jānāḥ || 38 || mākīr enā pathā gād
 yēnemé yānti cedāyah | anyó nēt sūrīr óhate bhūridāvāt-
 taro jānāḥ || 39 || * ||

O immortal twin-divines, come to us from afar; taking away plenteous food from the many amongst infidels, please bring it to us. 31

O twin divines, come to us with splendour, riches and renown; shining brightly, O ever-true divines, come to us. 32

May the dappled bird-like horses bring you here with speed and may you be present at the sacred deeds performed by men of dedication. 33

You become so formidable that the wheels of your food-yielding divine chariot are not arrested by any obstructions. 34

O ever-true divines, swift as thought, mount your golden chariot and join us in the performance of benevolent deeds. 35

O twins, rich in shower, may you taste the sparkling elixir of devotion. May you associate wealth with food for us. 36

O twins, find for me, as such, my share of the latest and best gifts of a hundred camels, and ten-thousand cows received from persons rich in discrimination and discipline. 37

Born of and sustained by intellect are the ten organs of senses and actions, bright as gold, for every one else in the body complex is beneath the feet of intellect; and all those around the intellect merely wear the cuirasses of leather. 38

O twin-divines, guide me to the path, which is meant for intellectuals only—the path that could not be achieved even by most generous and prosperous persons. 39

(६) षष्ठं सूक्तम्

(१-४८) अष्टवन्वाग्वाहवन्वाग्य सूक्तस्य काण्वो वन्म ऋषिः । (१-४९) प्रथमाष्टपञ्च

चन्वाग्वाहवन्वाग्यमिन्द्रः । (४९-४८) षष्ठवन्वाग्वाहवन्वाग्य च पाण्डव्यस्य

तिग्निदस्य इतम्भुतिर्देवते । गायत्री छन्दः ॥

॥१॥ महौ इन्द्रो य ओजसा पर्जन्यो वृष्टिमाँ इव । स्तोमैर्वत्सस्य वावृधे ॥१॥
 प्रजामृतस्य पिप्रतः प्र यद्भरन्त बह्वयः । विप्रां क्रतस्य वाहमा ॥२॥
 कण्वा इन्द्रं यदक्रत स्तोमैर्यज्ञस्य साधनम । जामि ब्रुवत आयुधम ॥३॥
 समस्य मन्यवे विशो विश्वा नमन्त कृष्टयः । समुद्रायेव सिन्धवः ॥४॥
 ओजस्तदस्य तित्विष उभे यत्समवर्तयत् । इन्द्रश्चर्मैव गन्दमी ॥५॥

6.

Mahān indro yá ójasā parján̄yo vṛiṣṭimān̄ iva | stómair
 vatsásya vāvṛidhe || 1 || prajām ṛitásya píprataḥ prá yád
 bháranta válmayah | víprā ṛitásya váhasā || 2 || kánvā ín-
 dram yád ákrata stómair yajñásya sádhanam | jāmí bruvata
 áyudham || 3 || sám asya manyáve víšo víśva namanta kṛish-
 táyah | samudráyeva síndhavaḥ || 4 || ójas táu asya titvisha
 ubhé yád samāvartayat | índraṣ cármeva gándasī || 5 || १ ||

॥१॥ वि चिद्वत्सस्य दोधतो वज्रेण शतपर्वणा । शिरो विभेद वृष्णिना ॥६॥
 इमा अभि प्र णोनुमो विषामग्रेषु धीतयः । अग्नेः शोचिर्न दिद्युतः ॥७॥
 गुहा सतीरुष त्मना प्र यच्छोचन्त धीतयः । कण्वा क्रतस्य धारया ॥८॥

ví cid vṛitrásya dódhato vājrena śatáparvaṇā | śīro bi-
 bheda vṛishṇínā || 6 || imá abhí prá ṇonumo vipām ágreshu
 dhítayah | agnēḥ śocír ná didyútaḥ || 7 || gúha satír úpa
 tmánā prá yác chócanta dhítayah | kánvā ṛitásya dháraya
 || 8 ||

6

The Lord resplendent is glorified by His dear ones through hymns. He is great in his might like a charged cloud rich in rain. 1

The divine bearers (i.e. natural forces) sustain the creation born of eternal order and infuse it through and through with life. The sages also abide by this eternal order. 2

When wise men, through their laudations, have come to realize the full sense of the cosmic sacrifice of the resplendent Lord, then they need not use any other weapon. 3

Just as the rivers flow towards an ocean, similarly all people, all men, bow down before His strict discipline. 4

This power of His omnipotence shines forth brightly when the Lord of resplendence folds and unfolds celestial and terrestrial regions like the rolling and unrolling of a skin coat. 5

He severs the head of the turbulent demon of evil with His mighty hundred-knotted bolt of justice. 6

The hymns that we chant repeatedly in His praise in the company of worshippers are illuminative like a blaze of fire. 7

When our thoughts, hidden in the deep valley of our hearts, spontaneously come out, they glow, and with the stream of eternal truth, the learned sages shine. 8

प्र तमिन्द्र नशीमहि रयिं गोमन्तमश्विनम् । प्र ब्रह्म पूर्वचित्तये ॥९॥
अहमिहि पितृपरि मेधामृतस्य जग्रभ । अहं सूर्य इवाजनि ॥१०॥

prá tām indra naśīmahi rayīm gómantam aśvīnam |
prá bráhma pūrvácittaye || 9 || ahám íd dhí pitúsh pári me-
dhám rítasya jagrábha | ahám sūrya ivajani || 10 || 10 ||

११॥ अहं प्रत्नेन मन्मना गिरः शुम्भामि कण्ववत् । येनेन्द्रः शुष्ममिदधे ॥११॥
ये त्वामिन्द्र न तुष्टुवुर्कपयो ये च तुष्टुवुः । ममेद्वर्धस्व सुष्टुतः ॥१२॥
यदस्य मन्युर्ध्वनीहि वृत्रं पर्वशो रुजन् । अपः समुद्रमैरयत् ॥१३॥

ahám pratnéna mánmanā girah śumblāmi kaṇvavāt |
yénéndrah śúshman íd dadhé || 11 || yé tvām indra ná
tushtavúr řishayo yé ca tushtavúh | māméd vardhasva sū-
shhutah || 12 || yád asya manyúr ádhvaníd ví vṛitrām par-
vasó ruján | apáh samudráṁ afrayat || 13 ||

नि शुष्ण इन्द्र धर्णसि वज्रं जघन्थ दस्यवि । वृषा ह्युग्र शृण्विषे ॥१४॥
न द्याव इन्द्रमोजसा नान्तरिक्षाणि वज्रिणम् । न विव्यचन्त भूमयः ॥१५॥

ni śúshṇa in-
dra dharnasīm vājraṁ jaghantha dásyavi | vṛishā hy ūgra
śṛiṇvishé || 14 || ná dyáva índram ójasā nántárikshāni vajrí-
nam | ná vivyacanta bhūmayah || 15 || 11 ||

O Lord of resplendence, may we obtain that wealth in wisdom, vigour and food as is necessary for the fulfilment of our life. 9

I have verily acquired the deep knowledge of the eternal truth, from my Supreme Father. I am born with the glory of the sun as if. 10

Pursuing the path of the past, and following the wise sages, I compose excellent verses to the pleasure of the resplendent Lord. 11

O resplendent Lord, there are some who do not offer prayers to you and also are those seers who are devoted to you. May your glory be augmented through my praises. 12

When His wrath is expressed through His thunder and He destroys the demon of evil thoroughly limb by limb, the stream of pure thoughts is driven towards the ocean of wisdom. 13

O Lord of resplendence, those thieves and robbers who are groping in darkness of evils eventually invite your bolt of justice. O fierce one, you are widely famed as a showerer of benefits. 14

Neither the heavens, nor firmament, nor the regions of earth can challenge the omnipotent Lord of resplendence, who is armed with adamantine will-power. 15

॥१६॥ यस्ते इन्द्र महीरपः स्तब्धूयमान आशयत् । नि तं पद्यासु शिश्रथः ॥१६॥
 य इमे रोदसी मही समीची समजग्रभीत् । तमोमिगिन्द्र तं गुहः ॥१७॥
 य इन्द्र यतयस्त्वा भृगवो ये च तुष्टुवुः । ममेदुग्र श्रुथी हवम ॥१८॥
 इमास्ते इन्द्र पृश्नयो घृतं दुहत आशिरम । एनामृतस्य पिप्युषीः ॥१९॥
 या इन्द्र प्रस्वस्त्वासा गर्भमचक्रिन् । परि धर्मेव सूर्यम ॥२०॥

yás ta indra mahír apá stabbhūyāmāna āśayat | ní tām
 pádyāsu śiṣṭathah || 16 || yá imé ródasī mahí samīcī samá-
 jagrabhūt | tāmobhir indra tām guhah || 17 || yá indra yāta-
 yas tvā bhrīgavo yé ca tusthuvūh | māméd ūgra śrudhī
 hāvam || 18 || imās ta indra prīṣṇayo ghṛitām duhata āśi-
 ram | enām ṛitāsya pipyúshīh || 19 || yá indra prasvās tvāsā
 gārbham ācakrīran | pári dhármeva sūryam || 20 || १२ ||

॥२१॥ त्वामिच्छवसस्पते कण्वा उक्थेन वावृधुः । त्वां सुतास इन्दवः ॥२१॥
 तवेदिन्द्र प्रणीतिषूत प्रशस्तिरद्रिवः । यज्ञो वितन्तसाय्यः ॥२२॥

tvām ic chavasas pate kāṇvā ukthéna vāvṛidhuḥ | tvām
 sutāsa índavah || 21 || távéd indra prāṇītiśhūtá prāśastir
 adrivah | yajñó vītantasāyyah || 22 ||

आ न इन्द्र महीमिषं पुरं न दर्शि गोमतीम् । उत प्रजां सुवीर्यम् ॥२३॥
 उत त्यदाश्वस्यं यदिन्द्र नाहुषीष्वा । अग्रे विक्षु प्रदीदयत् ॥२४॥

ā na indra mahīm
 īsham púram ná darshi gomatīm | utá prajāṁ suvīryam
 || 23 || utá tyád āśvāsyaṁ yád indra nābushīshv ā | āgre
 vikshú pradīdayat || 24 ||

O resplendent Lord, you crush down and smite under the rushing streams the one who, through his own footstep, obstructs the flow of free thoughts. 16

O resplendent Lord, you hide deep in darkness that evil power which seizes upon the spacious and aggregated heaven and earth. 17

O resplendent Lord, amidst the pious seekers and the celebrated enlightened sages, who offer their homage to you, O fierce one, listen to my invocations also. 18

O Lord of resplendence, these spotted cows of yours, the nourishers of sacrifice, furnish butter, as well as a mixture of milk and curd. 19

O resplendent Lord, the earth, like prolific cattle, becomes pregnant by accepting the life-germ of rain water through its mouth. The sun thus becomes the sustainer of all. 20

O Lord of unlimited might, with hymns of praise the intellectuals augment your glory. The delightful songs of devotion, verily, enhance your renown. 21

O Lord of resplendence, due to your good guidance, you are adored by us. O master of adamantine will-power, the cosmic sacrifice of yours has been laid widely extensive. 22

O resplendent Lord, bestow upon us ample food, habitation, wealth of wisdom, handsome progeny, and vigour. 23

And O resplendent Lord, give us speedy steeds which you have been giving to our deserving people earlier. 24

अभि व्रजं न तन्निषे सूर उपाकचक्षसम् । यदिन्द्र मृळयासि नः ॥२५॥

abhi vrajam nā tatniṣhe sūra upā-
kācakshasam | yād indra mṛlāvāsi naḥ || 25 || 13 ||

॥२५॥ यदङ्ग तविषीयस इन्द्र प्रराजसि क्षितीः । महौ अपार ओजसा ॥२६॥
तं त्वा हविष्मतीर्विश उप ब्रुवत उतये । उरुव्रयसमिन्दुभिः ॥२७॥
उपह्वरे गिरीणां संगथे च नदीनाम् । धिया विप्रो अजायत ॥२८॥
अतः समुद्रमुद्धतश्चिकित्वाँ अव पश्यति । यतो विपान एजति ॥२९॥
आदित्यस्य रेतसो ज्योतिष्पश्यन्ति वासरम् । परो यदिध्यते दिवा ॥३०॥

yād angā tavishīyāsa indra prarājasi kshitiḥ | mahān
apārā ōjasā || 26 || tām tvā havishmatīr viśa ūpa bruvata
utāye | uruvrāyasam indubhiḥ || 27 || upahvaré girīnām sam-
gathé ca nadīnām | dhiyā vipro ajāyata || 28 || ātaḥ samud-
rām udvātaḥ cikītvān āva paśyati | yāto vipānā ējati || 29 ||
ād it pratnāsya rétasō jyōtiṣh paśyanti vāsarām | parō yād
idhyāte divā || 30 || 14 ||

॥२५॥ कण्वांस इन्द्र ते मतिं विश्वे वर्धन्ति पौंस्यम् । उतो शीविष्ठ वृष्ण्यम् ॥३१॥
इमां मे इन्द्र सुष्टुतिं जुषस्व प्र सु मामव । उत प्र वर्धया मतिम् ॥३२॥
उत ब्रह्मण्या वयं तुभ्यं प्रवृद्ध वज्रिवः । विप्रा अतश्च जीवसे ॥३३॥
अभि कण्वा अनुषतापो न प्रवता यतीः । इन्द्रं वनन्वती मतिः ॥३४॥

kānvāsa indra te matīm viśve vardhanti paūnsyam | utō
śaviṣṭha vṛṣṇyam || 31 || imām ma indra suṣṭutīm ju-
ṣhāsya prā sū mām ava | utā prā vardhayā matīm || 32 ||
utā brahmaṇyā vayāṁ tūbhyam pravṛiddha vajrivaḥ | viprā
ataksma jīvase || 33 || abhi kānva anuṣhatāpo nā pravāta
vatīḥ | indram vānavatī matīḥ || 34 ||

O sagacious resplendent Lord, kind as you are to us, please spread our cattle over the adjacent pastures. 25

O dear Lord of resplendence, when you put forth your power, you govern us like your subjects. You are full of valour which is unlimited in strength. 26

The devoted people invoke you, the pervader of space, with heavenly offerings for protection. 27

The all-wise Lord manifests Himself to them who pray in the valleys of mountains and at the confluence of streams. 28

From His lofty place, in which pervading He abides, He, the intelligent, looks downward upon the midspace. 29

Then, verily, they see the refulgence of primeval seed, kindled on yonder side of heaven. 30

O mighty Lord, the learned people praise your wisdom and your manly power and O the mightiest, they speak highly of your heroic power in various ways. 31

O resplendent Lord, kindly pay heed to my prayers and bless me with righteous knowledge; also protect me from evils and enlighten my intellect. 32

O the possessor of adamantine will-power, O the immortal, we, the enlightened ones, through affection, offer these prayers, so that we may live long. 33

The wise men offer praises and like the stream rushing down a slope in its course, the thoughts spontaneously seek the resplendent Lord. 34

इन्द्रमुक्थानि वावृधुः समुद्रमिव सिन्धवः । अनुत्तमन्युमजरम् ॥३५॥

īndram ukthāni vā-
vṛidbhuḥ samudrām iva sīndhavaḥ | ānuttamaṇyum ajāram
॥ 35 ॥ 15 ॥

॥३६॥ आ नो याहि परावतो हरिभ्यां हर्यताभ्याम् । इममिन्द्र सुतं पिब ॥३६॥
त्वामिद्व्रहन्तम् जनांसो वृक्तबर्हिषः । हवन्ते वाजसातये ॥३७॥
अनु त्वा रोदसी उभे चक्रं न वर्त्येताशम् । अनु सुवानास इन्द्रवः ॥३८॥
मन्दस्वा मु स्वर्णर उतेन्द्र शर्यणावति । मत्स्वा विवस्वतो मती ॥३९॥
वावृधान उप द्यवि वृषा वज्र्यरोरवीत् । वृत्रहा सोमपातमः ॥४०॥

ā no yahi paravāto hāribhyām haryatābhyām | imām
indra sutām piba ॥ 36 ॥ tvām id vṛitrahantama jānāso vṛik-
tābarhishah | hāvante vājasātaye ॥ 37 ॥ ānu tvā rōdasī
ubhé cakram nā varty étaśam | ānu suvanāsa indavaḥ ॥ 38 ॥
māndasya sū svārṇara utēndra śaryanāvati | mātsvā víva-
svato matī ॥ 39 ॥ vāvṛidhanā ūpa dyāvi vṛishā vajry āroravīt |
vṛitrahā somapātamaḥ ॥ 40 ॥ 16 ॥

॥४१॥ ऋषिर्हि पूर्वजा अस्येक ईशान ओजसा । इन्द्र चोष्कूयसे वसु ॥४१॥
अस्माकं त्वा सुताँ उप वीतपृष्ठा अभि प्रयः । शतं वहन्तु हरयः ॥४२॥

rīshir hí purvajā ásy éka īśana ójasā | indra coṣhkū-
yāse vāsu ॥ 41 ॥ asmākam tvā sutān ūpa vītāpṛishṭhā abhī
prāyah | śatām vahanantu hārayaḥ ॥ 42 ॥

As rivers add to the vastness of an ocean, similarly these hymns add to the glory of immortal Lord of resplendence whose wrath cannot be resisted. 35

O Lord of resplendence, come with your lovely vital energies; come to us from afar and accept our devotional love. 36

The wise men who have trimmed the blades of all their impurities invoke the destroyer of the demon of evils to obtain the wealth of wisdom. 37

Like a chariot wheel, which rotates and follows the horse, heaven and earth rotate and follow you; all our tender emotions of devotion move around you. 38

Rejoice, O resplendent Lord, in the chamber of bliss; rejoice in the chamber of enlightenment; may you rejoice at the praise offered by your dedicated sacrificer. 39

He, the possessor of adamant will-power, the destroyer of ignorance and showerer of blessings, enhancing in majesty, roars quite close in the chamber of enlightenment. 40

O Lord of resplendence, you are the supreme seer, the eternally existing one. You alone are the sovereign ruler by your valour, and the guardian of our wealth. 41

May your hundreds of units of vital energies, with splendrous forms, bring you hither to bless our noble deeds, and to our sustenance. 42

इसां सु पूर्या धियं मधोर्धृतस्य पिप्युषीम् । कण्वा उक्थेन वावृधुः ॥४३॥
 इन्द्रमिद्विमहीनां मेधे वृणीत मर्त्यः । इन्द्रं सनिष्युरुतये ॥४४॥
 अर्वाञ्च त्वा पुरुष्टुत प्रियमेधस्तुता हरी । सोमपेयाय वक्षतः ॥४५॥

imāṃsī pūrvyāṃ

dhīyaṃ mādhor ghṛitāśya pipyūśhīm | kāṇvā ukthēna vā-
 vṛidhuḥ || 43 || indram id vimahīnām mēdhe vṛiṇīta mār-
 tyah | indram sanishyūr ūtāye || 44 || arvāñcam tvā puru-
 shtuta priyāmedhastutā hārī | somapēyāya vakshataḥ || 45 ||

शतमहं तिरिन्दिरे सहस्रं पर्शवा ददे । राधांसि याद्वानाम् ॥४६॥
 त्रीणि शतान्यर्वतां सहस्रा दश गोनाम् । दुदुष्पज्राय सान्ने ॥४७॥
 उदानदूकुहो दिवमुष्ट्राचतुर्युजो ददत् । श्रवसा याद्वं जनम् ॥४८॥

śatām ahām tirīndire sahasram pārśāv ā dade | rādhānsi
 yādvānām || 46 || trīṇi śatāny ārvatām sahasrā daśa gō-
 nām | dadūsh pajrāya śāmnē || 47 || ūd ānat kakuhó divam
 ūshtrāñ caturyújo dádat | śrávasā yādvam jānam || 48 || 17 ||

(७) सप्तमं सूक्तम्

(१-३६) षट्षिंशद्विंशत्यास्य सूक्तस्य कण्वः पुनर्वत्स ऋषिः । मरुतो देवताः । गायत्री छन्दः ॥

॥१८॥ प्र यद्वस्त्रिभूमिषं मरुतो विप्रो अक्षरत् । वि पर्वतेषु राजथ ॥१॥

7.

Prá yád vas trishtúbham ísham māruto vípro áksharat |
 ví párvateshu rājatha || 1 ||

The veteran scholars magnify your glory with their such sacred ancient prayers that brighten the prospects of getting sweet waters. 43

Let all the mortals choose the resplendent Lord amid other powerful divine powers. Only He would protect if invoked with faith with a desire to possess wealth. 44

O Lord, invoked by all, your pair of vital powers, physical and spiritual, when appreciated by kind-hearted worshippers. will surely bring you here to cherish our noble devotions. 45

I have accepted hundreds and thousands of riches of men from my Lord to be distributed to enlightened and liberal persons. 46

Our Lord has presented ten thousand cattle and three hundred studs to the assiduous chanters of the Sāman hymns. 47

The exalted devotee reaches in fame the heights of heaven, and from the Lord, he receives camels laden with four loads gold and is assisted by immense labour for work. 48

7.

O vital winds, when the wise priest pours forth offerings of three types of food (milk, barley and herbs), as your oblation, you shine amid the mountain-clouds. 1

यदङ्ग तविषीयवो यामं शुभ्रा अचिध्वम् । नि पर्वता अहासत ॥२॥
 उदीरयन्त वायुभिर्वाश्रासः पृश्निमातरः । धुक्षन्त पिप्युषीमिषम् ॥३॥
 वपन्ति मरुतो मिहं प्र वेपयन्ति पर्वतान् । यद्यामं यान्ति वायुभिः ॥४॥
 नि यद्यामाय वो गिरिर्नि सिन्धवो विधर्मणे । महे शुष्माय येमिरे ॥५॥

yád aṅgá tavishīyavo yāmam
 ṣubhrā ácidhvam | ní párvatā ahāsata || 2 || úd īrayanta vā-
 yúbhir vāsrāsaḥ prīṣnimātarah | dhukshānta pipyúshīm ísham
 || 3 || vāpanti marúto míham prá vepayanti párvatān | yád
 yāmam yānti vāyúbhiḥ || 4 || ní yád yāmāya vo girír ní
 síndhavo vídharmane | mahé súshmāya yemiré || 5 || 18 ||

१९॥ युष्माँ उ नक्तमूतये युष्मान्दिवा हवामहे । युष्मान्प्रयत्यध्वरे ॥६॥
 उदु ते अरुणप्सवश्चित्रा यामेभिरीरते । वाश्रा अधिष्णुना दिवः ॥७॥
 सृजन्ति रश्मिमोजसा पन्थां सूर्याय यातवे । ते भानुभिर्वि तस्थिरे ॥८॥
 इमां मे मरुतो गिरिमिमं स्तोममृभुक्षणः । इमं मे वनता हवम् ॥९॥
 त्रीणि सरांसि पृश्नयो दुदुहे वज्रिणे मधु । उत्सं कवन्धमुद्रिणम् ॥१०॥
 १२०॥ मरुतो यद् वो दिवः सुम्नायन्तो हवामहे । आ तू न उप गन्तन ॥११॥

yushmāñ u náktam ūtāye yushmān dívā havāmahe |
 yushmān prayaty ādhvaré || 6 || úd u tyé aruṇāpsavaḥ citrá
 yāmebhir īrate | vāsrā ádhi shṇúnā diváh || 7 || sṛijānti
 raśmím ójasā pānthām sūryāya yātave | té bhānúbhir ví
 tasthire || 8 || imām me maruto gíram imām stómam řibhu-
 kshanah | imām me vanatā hāvam || 9 || tríṇi sārāñsi prīṣ-
 nayo dudubré vajrīṇe mādhu | útsam kāvandham udrīṇam | 1
 māruto yád dha vo diváh sumnāyānto hāvāmahe | á tū
 ia úpa gantana || 11 ||

O dear bright ones, fain to show your might, you move
your gigantic vehicles on your course; and then the
mountain starts trembling. 2

The loud-roaring sons of midspace, the clouds upraise
themselves along with winds. They pour down the
streams of food. 3

When they go their way with the winds, the clouds spread
the mist abroad and make mountains rock and real. 4

At your coming, the lofty mountains and deep rivers meekly
surrender themselves before your mighty force. 5

We invoke you for defence during night and also during
day, in the course of our benevolent ceremonies. 6

These clouds, purple-hued and wonderful, speed on their
courses, over the ridges of the sky with a roar. 7

With their might, they (the vital winds) drop the loosened
rein so that the sun may proceed on his path. Then they
spread themselves with beams of light. 8

O wise, vital principles, may you accept my admiration, my
hymn of praise, my song, and my invocation. 9

The milch-kine, as if, have filled for the Lord of punitive
justice, three lakes of sweet water from the dripping water-
bearing clouds. 10

O vital principles, we, who seek happiness in life,
hereby invoke you from the sky; please do come to us
quickly. 11

यूयं हि ष्ठा सुदानवो रुद्रा ऋभुक्षणे दमे । उत प्रचेतसो मदे ॥१२॥
 आ नो रयि मदच्युतं पुरुक्षु विश्वधायसम् । इयर्ता मरुतो दिवः ॥१३॥
 अधीव यद्विरीणां यामं शुभ्रा अचिध्वम् । सुवानैर्मन्दध्व इन्दुभिः ॥१४॥
 एतावतश्चिदेषां सुप्तं भिक्षेतु मर्त्यः । अदाभ्यस्य मन्मभिः ॥१५॥

yūyām hī śhṭhā sudānavo rūdrā
 ibhukshano dāme | utā prācetaso mādē || 12 || ā no rayīm
 madacyutam purukshum viśvādhāyasam | iyartā maruto di-
 vāḥ || 13 || ādhīva yād girīṇām yāmam śubhrā ācidhvam |
 suvānair mandadhva indubhiḥ || 14 || etāvataḥ cid eshām
 sumnām bhiksheta mārtyaḥ | ādābhyasya mánmabhiḥ
 || 15 || 20 ||

॥२१॥ ये द्रप्सा इव रोदसी धमन्त्यनु वृष्टिभिः । उत्सं दुहन्तो अक्षितम् ॥१६॥
 उदु स्वानेभिरीरत उद्वथैरुदु वायुभिः । उत्स्तोमैः पृश्निमातरः ॥१७॥
 येनाव तुर्वशं यदु येन कण्वं धनस्पृतम् । राये सु तस्य धीमहि ॥१८॥
 इमा उ वः सुदानवो घृतं न पिप्युषीरिषः । वर्धान्काण्वस्य मन्मभिः ॥१९॥
 क नूनं सुदानवो मदथा वृक्तबर्हिषः । ब्रह्मा को वः सपर्यति ॥२०॥
 ॥२२॥ नहि ष्म यद्व वः पुरा स्तोमैर्भिवृक्तबर्हिषः । शर्धो ऋतस्य जिन्वथ ॥२१॥

yé drapsā iva ródasī dhāmanty ānu vṛisṭībhiḥ | útsam
 duhānto ákshitam || 16 || úd u svānébhir īrāta úd ráthair
 úd u vāyúbhiḥ | út stómaiḥ pṛisnimātarah || 17 || yénāvá
 turvāṣam yādum yéna kāṇvam dhanaspritam | rāyé sú tá-
 sya dhīmahi || 18 || imā u vaḥ sudānavo ghṛitām ná pipyú-
 shīr íshah | vārdhān kāṇvāsyā mánmabhiḥ || 19 || kvā nūnām
 sudānavo mādathā vṛiktabarhishah | brahmā kó vaḥ sapa-
 riyati || 20 || 21 ||

nahī shma yād dha vaḥ purā stómebhir vṛiktabarhishah |
 śārdhāñ rítasya jīnvatha || 21 ||

O wise and bountiful cosmic forces, staying in your universal abode, in the state of exhilaration you are fully conscious of your functions. 12

O clouds, kindly send riches from heaven, distilling rapturous joy with plentiful food to sustain all. 13

O attractive ones, over the hills you resolve to drive your car. May you rejoice in the sweet prayers we offer. 14

The mortal should beg for himself happiness with his laudations from them who have ever been invincible. 15

They, who, like fiery sparks, inflate earth and heaven with rain, milking the cloud that never fails. 16

They, the sons of midspace, march on chariots with tumultuous roar, with tempest and with hymns of praise. 17

We meditate on that generosity whereby you always help the toiler, the warrior, and the wealth-seeking priest. 18

O bounteous ones, may these our viands flow in streams like holy butter; by the prayers of wise devotees, may your glory be magnified. 19

O bounteous ones, for whom is presented the trimmed grass?; at which place are you being now rejoiced?; and who is that priest that is adoring you? 20

O, the one for whom the grass is trimmed, none can deny that you have been ever deriving strength from the sacrifice, by our praises. 21

समु त्पे महतीरपः सं क्षोणी समु सूर्यम् । सं वज्रं पर्वशो दधुः ॥२२॥
 वि वृत्रं पर्वशो ययुर्वि पर्वतो अराजिनः । चक्राणावृष्णि पौंस्यम् ॥२३॥
 अनु त्रितस्य युध्यतः शुष्ममावन्नत क्रतुम् । अन्विन्द्रं वृत्रतूर्ये ॥२४॥
 विद्युद्धस्ता अभिवः शिप्राः शीर्षन्हिरण्ययीः । शुभ्रा व्यञ्जत श्रिये ॥२५॥

sām u tyé mahatír apah
 sām kshoní sām u sūryam | sām vājram parvasó dadhuh
 || 22 || ví vṛitrám parvasó yayur ví párvatāñ arājīnah | ca-
 krāñā vṛishñi paúnsyam || 23 || ánu tritásya yúdhlyataḥ sūsh-
 mam āvann utá krátum | ánv índram vṛitratúrye || 24 || vi-
 dyúddhastā abhílyavaḥ śiprāḥ śīrshán hiranyáyīḥ | śubhrā
 vy āñjata śriyé || 25 || २२ ||

॥२३॥ उशना यत्परावत उक्ष्णो रन्ध्रमयातन । द्यौर्न चक्रदद्भिया ॥२६॥
 आ नो मखस्य दावनेऽश्वैर्हिरण्यपाणिभिः । देवास उप गन्तन ॥२७॥

uśanā yát parāvata ukshñó rándhram áyātana | dyaúr
 ná cakradad bhiyá || 26 || á no makhásya dāváné 'śvair hí-
 ranyapāṇibhiḥ | dévāsa úpa gantana || 27 ||

यदेषां पृषती रथे प्रष्टिर्वहति रोहितः । यान्त शुभ्रा रिणन्नपः ॥२८॥
 सुषोमे शर्यणावत्यार्जीके पस्त्यावति । ययुर्निचक्रया नरः ॥२९॥

yád eshām
 prīshatī rátthe práshtīr váhati róhitah | yānti śubhrā riñann
 apāḥ || 28 || sushóme śaryanāvaty ārjīké pastyāvatī | yayúr
 nīcakrayā narah || 29 ||

They bring together the abundant waters, and also the heaven and the earth, the sun, and even joint by joint the bolt of inflicting punishment. 22

They, manifesting the manly vigour, divide the body of the devil of evils, limb by limb, and split the gloomy mountain clouds of ignorance. 23

They vigilantly guard and reinforce the power and strength of triply-bonded (soul) and help the inner self in the struggle to win over evil of ignorance. 24

They, bright and celestial, decorate themselves, holding lightning in their hands and gloriously display gold helmets on their heads. 25

Glorified by the spirited poet, when eagerly you come from a distance to the cavern of the vast rainy firmament, there starts a roar in heaven, as if from fear. 26

O celestial Nature's bounties, with your speedy-footed and gold-decorated horses, come here to bless our benevolent acts. 27

The clouds come in their spotted or red coloured chariot with tremendous speed, and of them, the brilliant ones shed the rains. 28

Whilst the cloud-bearing winds proceed downward with chariot wheels, to the country side of warriors, the rains flow in the valley through channels, some of which have charming curve-movements, the others flow in straight streams, and some more with whirling motion. 29

कदा गच्छाथ मरुत इत्था विप्रं हवमानम् । मर्दीकेभिर्नाधमानम् ॥३०॥

kadā gachātha maruta itthā vipraṁ
hāyamānam | mārḍikébhir nādhamānam ॥ 30 ॥ 23 ॥

॥२४॥ कद् नूनं कधप्रियो यदिन्द्रमजहातन । को वः सखित्व ओहते ॥३१॥
सहो पु णो वज्रहस्तैः कष्वासो अग्निं मरुद्भिः । स्तुषे हिरण्यवाशीभिः ॥३२॥
ओ पु वृष्णः प्रयज्युना नव्यसे सुविताय । ववृत्यां चित्रवाजान् ॥३३॥
गिर्यश्चिन्नि जिहते पर्शानासो मन्यमानाः । पर्वताश्चिन्नि येमिरे ॥३४॥
आक्षण्यावानो वहन्त्यन्तरिक्षेण पततः । धातारः स्तुवते वयः ॥३५॥
अग्निर्हि जानि पुर्यश्छन्दो न सूरौ अर्चिषा । ते भानुभिर्वि तस्थिरे ॥३६॥

kād dha nunām kadhapriyo yād indram ajahātana | ko
vaḥ sakhitvá ohate ॥ 31 ॥ sahó shú ṇo vājrahastaiḥ káṇvāso
agním marúdbhiḥ | stushé hīraṇyavāśībhiḥ ॥ 32 ॥ ó shú vṛ-
ṣṇaḥ práyajyūn á návyase suvitaya | vavṛityām citrávajān
॥ 33 ॥ girāyaś ein ní jīhate pársānāso mányamānāḥ | párvatāś
ein ní yemire ॥ 34 ॥ ákṣhṇayavāno vahanty antárikṣheṇa
pátataḥ | dhātāra stuvaté váyaḥ ॥ 35 ॥ agnír hí jāni pūr-
vyāś chāndo ná súro arcīṣa | té bhanúbhir ví tasthire
॥ 36 ॥ 24 ॥

(८) अष्टमं सूक्तम्

(१-२३) त्रयोविंशत्युच्यमान्य सूक्तस्य काण्वः सञ्जस ऋषिः । अश्विनौ देवते । अनुष्टुप् छन्दः ॥

॥२५॥

आ नो विश्वाभिरूतिभिरश्विना गच्छतं युवम् ।
दस्त्रा हिरण्यवर्तनी पिवतं सोम्यं मधु ॥१॥

१.

Ā no víśvābhir ūtibhir áśvinā gáchatam yuvām | dāstrā
hīraṇyavartanī pībatam somyām mādhu ॥ 1 ॥

O vital winds, when shall you arrive with your abundant prosperity to the singer who invoke you thus? 30

O vital winds, glorified by praise, when is it that you really desert the sun? Who is there that enjoys your friendship? 31

The wise sages sing forth the praise of adorable Lord, whilst the cloud-bearing winds pass by, bearing thunderbolt in their hands and armed with golden lances. 32

Hither, for the sake of obtaining prosperity I propitiate (cloud-bearing winds), the showerers, adorable and vital, the possessors of wonderful strength. 33

Before them, the oppressed and agitated clouds move from their places and even the mountains bend down. 34

Their steeds traversing on the fortuous path carry them through mid-air and provide food to the worshipper. 35

The fire-divine manifests first among Nature's bounties. He is like the brilliant sun in splendour. Thereafter, they, the vital winds, spread far and wide with their radiance. 36

8

O pair of divines, may you come to bless our benevolent acts with all your protective measures. O marvellous ones, may you come traversing on golden paths to share our sweet elixir of devotion. 1

आ नूनं यातमश्विना रथेन सूर्यत्वचा ।
 भुजी हिरण्यपेशसा कवी गम्भीरचेतसा ॥२॥
 आ यातं नहुषम्पर्यान्तरिक्षात्सुवृक्तिभिः ।
 पिबाथो अश्विना मधु कण्वानां सवने सुतम् ॥३॥
 आ नो यातं दिवम्पर्यान्तरिक्षादधप्रिया ।
 पुत्रः कण्वस्य वामिह सुपाव सोम्यं मधु ॥४॥
 आ नो यातमुपश्रुत्यश्विना सोमपीतये ।
 स्वाहा स्तोमस्य वर्धना प्र कवी धीतिभिर्नरा ॥५॥

ā nūnām yā-
 tam aśvinā rāthena sūryatvacā | bhūjī hiraṇyapesasa kāvī
 gāmbhīracetasā || 2 || ā yātaṁ nāhushas pāry āntārikshat
 suvṛiktībhiḥ | pibātho aśvinā mādhu kāṇvānām sāvane su-
 tām || 3 || ā no yātaṁ divās pāry āntārikshād adhapriyā |
 putrāḥ kāṇvasya vām ihā sushāva somyām mādhu || 4 || ā
 no yātaṁ ūpaśruty aśvinā sōmapītaye | svāhā stōmasya
 vardhanā prā kavī dhītībhir narā || 5 || 25 ||

॥२६॥

यच्चिद्दि वां पुर कर्षयो जुहुरेऽवसे नरा ।
 आ यातमश्विना गतमुपेमां सुष्टुतिं मम ॥६॥
 दिवश्चिद्रोचनादध्या नो गन्तं स्वर्विदा ।
 धीभिर्वत्सप्रचेतसा स्तोमेभिर्वनश्रुता ॥७॥
 किमन्ये पर्यासतेऽस्मत्स्तोमेभिरश्विना ।
 पुत्रः कण्वस्य वामृषिर्गीर्भिर्वत्सो अवीवृधत् ॥८॥

yāc cid dhī vām purā rīshayo juhūrē 'vase narā | ā
 yātaṁ aśvinā gatam ūpemām suṣṭutīm māmā || 6 || divās
 cid rocanād ādhy ā no gantaṁ svarvidā | dhībhir vatsapra-
 cetasā stōmebhir havanaśrutā || 7 || kīm anyē pāry āsate
 'smāt stōmebhir aśvinā | putrāḥ kāṇvasya vām rīshir gīr-
 bhir vatsō avīvṛidhat || 8 ||

O bounteous, sagacious twin-divines, may you come with your golden forms, riding on the cosmic chariots, decked with a sun-bright canopy. 2

O twin-divines, attracted by the sweet hymns come from celestial and mid-air region and accept our divine love expressed by enlightened devotees at the sacrifice. 3

As we intensely love you, come to us here from the highest celestial regions; come from the mid-region. Here the son of the pious priest is constantly pouring forth his devotional love to you. 4

Come, O twin-divines, to give ear to us and to cherish our divine love. Come speedily, O inspirers of devotional prayers; come, O wise leading powers, with your benevolent intentions. 5

O leaders of rites, the twin-divines, today as ever the seers invoke you for their protection; so now, come to us, come near to hear my praises. 6

O hearers to our invocations, observants to our inner conscience, come to us through our prayers, O the one kind to devotee, from the luminous sphere of heaven. 7

Do others more than we adore the twin-divines with their hymns of praise? The seer-son of pious priest magnifies you with his songs. 8

आ वां विप्र इहावसेऽह्वस्तोमेभिरश्विना ।
 अरिप्रा वृत्रहन्तमा ता नो भूतं मयोभुवा ॥९॥
 आ यद्वां योषणा रथमतिष्ठद्वाजिनीवसू ।
 विश्वान्यश्विना युवं प्र धीतान्यगच्छतम् ॥१०॥

ā vām vipra ihāvasé 'hvat stó-
 mebbhir asvinā | áripṛā vṛitrahantamā tā no bhūtam mayo-
 bhuvā || 9 || a yad vām yóshanā rátham átishṭhad vājini-
 vasū | víśvāny asvinā yuvām prā dhītāny agachatam
 || 10 || 26 ||

॥२७॥

अतः सहस्रनिर्णिजा रथेना यातमश्विना ।
 वत्सो वां मधुमद्वचोऽशंसित्काव्यः कविः ॥११॥
 पुरुमन्द्रा पुरुवसू मनोतरा रयीणाम् ।
 स्तोमं मे अश्विनाविममभि वह्नी अनुषाताम् ॥१२॥
 आ नो विश्वान्यश्विना धत्तं गधांस्यह्वया ।
 कृतं न कृत्वियावतो मा नो रीरधतं निदे ॥१३॥
 यन्नामत्या परावति यद्वा स्या अध्यम्बर ।
 अतः सहस्रनिर्णिजा रथेना यातमश्विना ॥१४॥
 यो वां नामत्यावृषिर्गीर्भिवृन्सो अवीवृधत ।
 तस्मै सहस्रनिर्णिजमिषं धत्तं वृत्श्रुतम् ॥१५॥

átah sahasranirṇijā ráthenā yātam asvinā | vatsó vām
 mādhumad vácó 'śaṁsīt kāvyāḥ kavīḥ || 11 || purumandrā
 puruvāsū manotārā rayīṇām | stómam me asvināv imānī
 abhī váhni anūshātām || 12 || ā no víśvāny asvinā dhattām
 rádhaṁsy áhṛayā | kṛitām na ṛitvīyāvato mā no rīradhatam
 nidé || 13 || yān nāsatyā parāvāti yād vā stbó ádhy ám-
 bare | átah sahasranirṇijā ráthenā yātam asvinā || 14 || yó-
 vam nasatyāv ṛishir gīrbhīr vatsó ávivṛidhat | tásmai sa-
 háśranirṇijam íṣham dhattām ghṛitaścútam || 15 || 27 ||

O twin-divines, free from sin, the destroyer of evils, the pious devotee invokes you with his hymns; may you bless him for peace and prosperity. 9

O twin-divines, lords of wealth and wisdom, when the maiden dawn mounts on your cosmic chariot, you feel, as if you have attained all wishes that you cherish. 10

Come, therefore, O twin-divines, on your chariot that is decked with a thousand ornaments. The lovable sage, the poet, has been chanting sweet melodious songs to you. 11

O twin-divines, bestowers of happiness to all, lords of ample wealth, discoverers of opulence, bearers of blessings, may you respond well to my devotional prayer. 12

O twin-divines, grant us all rich gifts wherewith no man may interfere. Make us observer of eternal laws. Submit us not to the reviler. 13

O ever-true twin-divines, whether you be near or far away, come from there on your cosmic chariot that is decked with a thousand ornaments. 14

O ever-true twin-divines, the lovable sage has been glorifying you with his praises; may you grant him rich nourishment, furnished with butter and graced with a thousand ornaments. 15

॥२८॥

प्रास्मा ऊर्जं घृतश्रुतमश्विना यच्छते युवम् ।
 यो वां सुम्नाय तुष्टवदसुयादानुनस्पती ॥१६॥
 आ नो गन्तं रिशदसमं स्तोमं पुरुभुजा ।
 कृतं नः सुश्रियो नरेमा दातमभिष्टये ॥१७॥
 आ वां विश्वाभिरूतिभिः प्रियमेधा अहृषत ।
 राजन्तावध्वगणामश्विना यामहृतिषु ॥१८॥
 आ नो गन्तं मयोभुवाश्विना शंभुवा युवम् ।
 यो वां विपन्यु धीनिभिर्गीभिर्वत्सो अवीवृधत ॥१९॥
 याभिः कण्वं मेधातिथिं याभिर्वशं दशव्रजम् ।
 याभिर्गोशर्यमावतं ताभिर्नोऽवतं नरा ॥२०॥

prāsmā ūrjam ghrītaścūtam āśvinā yāchatam yuvām |
 yó vām sumnáya tushtāvad vasūyād dānunas patī || 16 || ā
 no gantam riśādasemām stómam purubhujā | kṛtām nah
 suśrīyo narema datam abhīshṭaye || 17 || ā vām vísvābhir
 ūtībhiḥ priyāmedhā ahushata | rájantāv adhvarāṇām āśvinā
 yāmahutishu || 18 || ā no gantam mayobhúváśvinā sambhúvā
 yuvām | yó vām vipanyū dhītībhir gīrbhīr vatsó ávivṛidhat
 || 19 || yābhiḥ kánvam médhatithim yābhir váśam dáśavrajam |
 yābhir góṣaryam avatam tábhir no 'vatam narā || 20 || 28 ||

॥२९॥

याभिर्नरा व्रमदस्युमावतं कृत्व्ये धने ।
 ताभिः प्वस्माँ अश्विना प्रावतं वाजमानये ॥२१॥
 प्र वां स्तोमाः सुवृक्तयो गिरो वर्धन्त्वश्विना ।
 पुरुत्रा वृत्रहन्तमा ता नो भृतं पुरुस्पृहा ॥२२॥

yābhir narā trasādasyum ávatam kṛtvye dhāne | tábhiḥ
 shv āsmāñ āśvinā prāvatam vájasātaye || 21 || prā vām stó-
 māḥ suvṛiktāyo gīro vardhantv āśvinā | púrutrā vṛitrahā-
 tamā tá no bhūtam, purusprīhā || 22 ||

O twin-divines, lords of opulence, may you bestow strength-giving food, furnished with butter on us who invoke you for happiness and prosperity. 16

Come to respond to our praises, O cosmic leaders, dispellers of diseases, lords of rich treasures. Give us wide fame and all precious things which we desire. 17

O twin-divines, ruling over religious rites, lovers of solemn ceremonies, we have been calling you to come to us with all your protective aids. 18

O twin-divines, givers of happiness and prosperity, lovers of songs, please come to the lovable sage who adores you with prayers and dedication. 19

O leaders of cosmic sacrifice, may you come to help us with those protective measures by which you have been helping the enlightened one, and the guest at ceremonies, as well as the glorious one and the mendicant, and also have given protection to the man adept in controlling the senses. 20

O twin-divines, leaders of cosmos, you protect those who fight against law-breakers in the struggle to gain wealth. May you graciously assist us in acquiring these riches. 21

O twin-divines, protectors of many, and destroyers of evils, may our sincere praises and songs augment your glory. We fondly yearn for your favours. 22

त्रीणि पदान्यश्विनोऽगविः सान्ति गुहा परः ।
कवी कृतस्य पत्नभिरर्वाग्जीवेभ्यस्पति ॥२३॥

trīṇi padāny aśvīnor
āvīh sānti gūhā parāḥ | kavī ritāsya pātmabhir arvāg ji-
vébhyas pári || 23 || 29 ||

(५.) नवमं सूक्तम्

(१-२१) एकविंशत्युच्यमान्य सूक्तस्य काण्वः शणकणं कृपिः । अश्विनो देवत । (१. ४. ६. १४-१५)
प्रथमाचतुर्थीपृथीचतुर्दशीपञ्चदशीनाम्नां बृहती. (२-३. २०-२१) द्वितीयाद्वितीयाविध्यक-
विशीनां गायत्री. (५) पञ्चम्याः कृप . (७-९. १३. १६-१९) सप्तम्यादि-
वृचस्य त्रयोदश्या षोडश्यादिचतसृणाञ्जानुष्टुप . (१०) दशम्यास्त्रिष्टुप .
(११) एकादश्या विगद . (१२) द्वादश्याश्च जगती छन्दोमि ॥

॥३०॥

आ नूनमश्विना युवं वत्सस्य गन्तमवसे ।
प्रास्मै यच्छतमवृकं पृथु च्छर्दिर्युयुतं या अगतयः ॥१॥
यदन्तरिक्षे यद्वि यत्पञ्च मानुषां अनु । नृमणं तद्वत्तमश्विना ॥२॥
ये वा दंसांस्यश्विना विप्रासः परिमामृशुः । एवेत्काण्वस्य बोधतम् ॥३॥
अयं वां घर्मो अश्विना स्तोमेन परि पिच्यते ।
अयं सोमो मधुमान्वाजिनीवसु येन वृत्रं चिकेतथः ॥४॥
यदप्सु यद्वनस्पता यदोषधीषु पुरुदंससा कृतम् ।
तेन माविष्टमश्विना ॥५॥

9.

Ā nūnām aśvinā yuvāṃ vatsāsya gantam āvase | prās-
mai yachataṃ avṛikāṃ prīthú chardír yuyutām yā árāta-
yah || 1 || yád antárikṣhe yád diví yát páñca mánushāñ ánu |
nṛimnáṃ tád dhattam aśvinā || 2 || yé vā dānsāñ sy aśvinā
víprasaḥ parimāmṛisúḥ | evét kāṇvāsya bodhatam || 3 || ayāṃ
vām gharmó aśvinā stómēna pári shicyate | ayāṃ sómo
mádhumān vājinīvasū yéna vṛitrām ciketathah || 4 || yád
apsú yád vánaspatau yád óshadhīshu purudañsasā kṛitām |
téna māvishtam aśvinā || 5 || 30 ||

The secret of three paces (or wheels) of the chariot of the twin-divines, so far concealed, is made apparent now. Both sagacious lords come to the living creation with their wings of eternal truth. 23

9

O twin-divines, may you come to favour your dear devotee; bestow on him a spacious and secure home and keep malignities away from him. 1

O twin-divines, may you bestow on us, on all the five types of men, the manly strength that prevails in midspace or in heaven. 2

O twin-divines, may you recall that among the devotees, the men of wisdom first of all noticed and repeatedly honoured your wondrous deeds. 3

O twin-divines, lords of ample wealth, the warm appreciation and admiration are offered to you. This is the sweet elixir of devotion through which you destroy the demon of evil. 4

O wonderful divines, whatever (healing) virtue exists in waters, in glowing plants and in herbs, therewith may you help me also. 5

॥६॥

यन्नामत्या भुरण्यथो यद्वा देव भिषज्यथः ।
 अयं वां वत्सो मतिभिर्न विन्दते हविष्मन्तं हि गच्छथः ॥६॥
 आ नूनमश्विनोऽर्कपिः स्तोमं चिकेत वामया ।
 आ सोमं मधुमत्तमं घर्मं मित्रादथर्वणि ॥७॥

yán nāsatyā bhuranyátho yád vā deva bhishajyáthah |
 ayám vām vatsó matíbhīr ná vindhate havíshmantam hí gá-
 chathah || 6 || á nūnám aśvīnor řīshi stómam eiketa vā-
 máyā | á sómam mádhumattanam gharám siñcād áthar-
 vani || 7 ||

आ नूनं रघुवर्तनि रथं तिष्ठथो अश्विना ।
 आ वां स्तोमा इमे मम नभो न चुच्यवीरता ॥८॥
 यदयं वां नामत्योक्थैराचुच्युवीमहि ।
 यद्वा वाणीभिर्गश्वनेवेत्काण्वस्य बोधतम ॥९॥
 यद्वा कक्षीवाँ उत यद्वयंश्च ऋषिर्यद्वा दीर्घतमा जुहाव ।
 पृथी यद्वा वेन्यः सादनेष्वेवेदतो अश्विना चेतयेथाम् ॥१०॥

á nūnám raghúvartanīm rátham tishṭhātho aśvinā |
 á vām stómā imé máma nábhō ná čucyavīrata || 8 || yád
 adyá vām nāsatyokthaír ācucyuvīmáhi | yád vā vāñībhīr
 aśvinevét kāṇvāsya bodhatam || 9 || yád vām kakshívāñ utá
 yád vyàśva řīshīr yád vām dīrghátamā juháva | pṛithī yád
 vām vainyáh sādaneshv evéd áto aśvinā cetayethām
 || 10 || ३१ ||

O evertrue divines, whatever sustenance you provide, whatever you tend or heal, your dear devotee cannot achieve by prayers alone. May you personally pay visit to him who offers oblation. 6

The seer is now composing the song of praise for twin-divines with splendid zeal. Let the priest pour the herbal juice and warm oblation in the ritual fire. 7

O twin-divines, now ascend your cosmic chariot, that lightly rolls on its way. May these prayers bring you speedily hitherward like the sun in the heaven. 8

O evertrue divines, today we invoke you with hymns and with our songs, so that you come speedily hither. May you respond to the intelligent devotee specially. 9

O twin-divines, just as you are good enough to listen to the prayers of craftsmen, seers, the composers, persons with penetrating insight, intellectuals, and astronomers, in the same way, may you kindly respond to our prayers in this congregation. 10

॥३२॥

या॒तं छ॒दि॒ष्पा उ॒त नः पर॒स्या भू॒तं जग॒त्पा उ॒त न॑स्त॒नूपा ।
 व॒र्ति॒स्तो॒काय॒ तन॑याय या॒तम् ॥११॥
 यदि॒न्द्रेण॒ सर॑थं या॒थो अ॒श्विना॒ यद्वा वा॒युना॒ भव॑थः स॒मो॒कसा॒ ।
 यदा॒दित्येभिर्क॑भुभिः स॒जोष॑सा॒ यद्वा वि॒ष्णोर्वि॒क्रम॑णे॒षु तिष्ठ॑थः ॥१२॥

yātām cuardishpā utā naḥ paraspā bhūtām jagatpā utā
 nas tanūpā | vartīs tokāya tánayāya yātām || 11 || yād ín-
 dreṇa sarātham yāthó asvinā yād vā vāyúnā bhāvathah
 sámokasā | yād ādityébhir ribhúbhih sajóshasā yād vā vish-
 nor vikrámaneshu tíshtathah || 12 ||

यद्वा॒श्विना॒वृह॑ ह॒वेय॒ वाज॑मानये ।
 यत्पृ॒त्सु तु॒र्वणे॒ मह॑स्त॒च्छ्रेष्ठ॑म॒श्विनो॒गवः॑ ॥१३॥
 आ न॒तं या॑तम॒श्विने॒मा ह॒व्यानि॑ वां हि॒ता ।
 इ॒मे सो॒मो॒मो अ॒धि तु॒र्वशे॑ यदा॒विमे॑ क॒ण्वेषु॒ वाम॑थ ॥१४॥

yād adyāsvínāv ahám
 huvéya vájasātaye | yāt pñtsú turváṇe sáhas tác chréshtham
 asvínor ávah || 13 || á nūnám yātam asvinemā havyáni vām
 hitā | imé sómāso ádhi turváṣe yádāv imé kánveshu vām
 átha || 14 ||

यन्ना॒मत्या॒ पर॑के अ॒र्वाके॒ अस्ति॑ भेष॒जम् ।
 तेन॑ न॒तं वि॒मदा॑य प्रचे॒तसा॒ छ॒दिर्व॒त्माय॑ यच्छ॒तम् ॥१५॥

yán nāsatyā parāké arvāké ásti bheshajám | téna
 nūnám vimadāya pracetasā chardír vatsāya yachatam
 || 15 || ३२ ||

Come to us as our home-guardian, come to us guarding against enemies, come to us guarding our animate creatures and guarding our bodies. May you come to our house to bless us with sons and grandsons. 11

O twin-divines, whether you are absorbed with the problems of the chariot of the sun or functioning along with wind, or with the vital solar rays, or standing still in the firmament, the resting place of the all-pervading Lord, (in either case you come here). 12

O twin-divines, when I call on you today, in the midst of heavy battles of life, may I feel that the graceful protection of twin-divines is very essential for winning over the enemies. 13

Now come, O twin-divines, hitherward. Here are the oblations formerly presented to you by physically powerful persons and assiduous workers and they are now being presented by intellectuals. 14

O evertrue divines of surpassing wisdom, whatever healing balm you possess, near or far away, by which you treated the body of the depressed, may you kindly grant it to the young lovable. 15

॥३३॥

अभुत्सु प्र देव्या साकं वाचाहमश्विनोः ।
 व्यावदेव्या मतिं वि गतिं मर्त्येभ्यः ॥१६॥
 प्र बोधयोषो अश्विना प्र देवि सृते महि ।
 प्र यज्ञहोतगनुषक्प्र मदाय श्रवो बृहत ॥१७॥

ábhutsy u prá devyá sākām vācāhām aṣvínoh | vy āvar
 devy á matīm ví rātīm mártymbhyah || 16 || prá bodhayosho
 aṣvínā prá devi sūṇṛite mahi | prá yajñahotar ānushák prá
 mādāya śrávo bṛihát || 17 ||

यदुषो यामि भानुना सं सूर्येण गंचसे ।
 आ हायमश्विनो रथो वतिर्याति नृपाय्यम ॥१८॥
 यदार्पितामो अंशवो गावो न दुह्र ऊर्धभिः ।
 यद्वा वाणीरनुषत् प्र देवयन्तो अश्विनो ॥१९॥

प्र द्युम्नाय प्र शवसे प्र नृपाह्याय शर्मणे । प्र दक्षाय प्रचेतसा ॥२०॥
 यन्ननं श्रीभिर्गश्विना पितुर्योना निपीदथः । यद्वा मुन्नेभिर्मथ्या ॥२१॥

yád usho yāsi bhānúnā sám
 sūryeṇa rocase | á hāyām aṣvino rátho vartír yāti nṛipāy-
 yam || 18 || yád āpītāso aṇśavo gāvo ná duhrá ūdhabbhiḥ |
 yád vā vāṇīr ānūshata prá devayánto aṣvínā || 19 || prá
 dyumnāya prá śavase prá nṛishábyāya śarmane | prá dá-
 kshāya pracetasā || 20 || yán nūnām dhībhír aṣvínā pitúr
 yónā nishídathah | yád vā sumnébbhir ukthyā || 21 || ३३ ||

I rise with the advent of twin-divines and scatter the goddess of darkness by eulogies. Please bestow gifts of wealth and wisdom to us, the mortals. 16

O lady dawn, the truth-speaking and mighty, awake the twin-divines; O powerful inspirer of sacred works, may you rise straightway to grant us wide fame and delight. 17

O dawn, approaching with your radiance, you shine together with the sun, and come to the cosmic chariot of twin-divines which protects the homes of men. 18

When yellow stalks of medicinal herbs milk forth their juices as cows pour milk from their udders and voices sound the song of praise, the twin-divines come first to worship. 19

O most sagacious ones, may you inspire us for glory and happiness, for skill and strength, and for victory. 20

O twin-divines, whether you are seated with our supreme Lord, the father of all, or engaged in holy rites or glorified by us, (please do come hither). 21

(१०) दशम सूक्तम्

(१-६) यदुच्यमान्य सूक्तस्य षोडः काण्यः प्रगाथः ऋषिः । अश्विनौ देवता । (१) प्रथमचो बृहती

(२) द्वितीयाया मन्वेज्योर्निष्यष्टुप (३) तृतीयाया अनुष्टुप (४) चतुर्थ्या आग्नायिकाङ्क

(५-६) पञ्चमीपष्टुषोऽथ प्रगाथः । पञ्चम्या बृहती ।

पष्टुषाः मनोबृहती । छन्दोऽस्मि ॥

॥३४॥

यत्स्थो दीर्घप्रसन्नानि यद्वादो रोचने दिवः ।

यद्वा समुद्रे अध्याकृते गृहेऽत आ यातमश्विना ॥१॥

यद्वा यज्ञं मनवे समिमिक्षथुर्गेत्काण्वस्य बोधतम् ।

बृहस्पतिं विश्वान्देवाँ अहं हुवे इन्द्राविष्णुं अश्विनावाशुहेपमा ॥२॥

त्या न्वश्विना हुवे सुदंसमा गृभे कृता ।

ययोरस्ति प्र णः सख्यं देवेष्वध्याप्यम् ॥३॥

ययोरधि प्र यज्ञा असुरे सन्ति सृग्यः ।

ता यज्ञस्याध्वरस्य प्रचेतसा स्वधाभिर्या पिबतः सोम्यं मधु ॥४॥

यदद्याश्विनावपाग्यत्प्राक्स्थो वाजिनीवसू ।

यद्रुह्यव्यनवि त्वर्षे यदौ हुवे वामथ मा गतम् ॥५॥

यदन्तरिक्षे पतथः पुरुभुजा यद्वेमे रोदसी अनु ।

यद्वा स्वधाभिरधितिष्ठथो रथमत आ यातमश्विना ॥६॥

10.

Yát sthó dīrgháprasadmāni yád vādó rocané divāḥ |
 yád vā samudré ádhy ákṛite grīhé 'ta á yātam aśvinā || 1 ||
 yád vā yajñām mānave sammimiksbāthur evét kāṇvāsya
 bodhatam | brīhaspátim víśvan devān ahām huva índrāvīśmñ
 aśvínāv āśubhésḥasā || 2 || tyā nv aśvinā huve sudānsasa
 grībhé kṛitá | yáyor ásti prá ṇaḥ sakhyām devéshv ádhy
 ápyam || 3 || yáyor ádhi prá yajñā asūré sánti sūrāyaḥ | tá
 yajñásyādhvarásya prácetasā svadhábhīr yá píbatāḥ so-
 myām mādhu || 4 || yád adyāśvināv ápāg yát prák sthó vāji-
 nīvasū | yád druhyávy ánavi turváṣe yádau huvé vām átha
 má gatam || 5 || yád antárikṣhe pátathāḥ purubhujā yád-
 vemé ródasī ánu | yád vā svadhábhīr adhítīṣṭhatho rátham
 íta á yatam aśvinā || 6 || 34 ||

10

Whether you are in spacious halls of sacrifice, or dwell in yonder light of celestial region or in a mansion built above the firmament, from anywhere, O twin-divines, come to us. 1

Or, as you have been assisting the man from the earliest times in his sacrifice, please consent to assist the son of this intelligent person also. I invoke the preceptor and I call all the bounties, the divine sun, the divine wind and twin-divines to come rapidly to bless us. 2

I invoke those twin-divines, who work marvels, with whom our friendship is widely famed, and the kinship with Nature's bounties is well known; who come here to receive oblations. 3

On whom the solemn worship depends, whose worshippers rise before the sun rises, who forstall the holy work of worship, they alone drink the elixir of devotion on their own accord. 4

O twin-divines, lords of wealth, whether you abide today in the east or in the west; whether you sojourn with violent or nonviolent, whether with an unusually strong or with a common man, I invoke you here; come to me. 5

O twin-divines, lords of great riches, come here, whether through the firmament; or flying with speed through heaven and earth; or ascending with splendour on your cosmic chariot. 6

(११) एकादशं सूक्तम्

(१-१०) दशवेम्यास्य सूक्तस्य काण्वो वत्स ऋषिः । अग्निदेवता । (१) प्रथमर्चः प्रतिष्ठा गायत्री, (२) द्वितीयाया वर्धमाना गायत्री, (३-९) तृतीयादिसमानां गायत्री, (१०) दशम्याश्च त्रिष्टुप् छन्दांसि ॥

॥३५॥ त्वमग्ने व्रतपा असि देव आ मर्त्येष्व्या । त्वं यज्ञेष्वीड्यः ॥१॥
 त्वमसि प्रशस्यो विदथेषु सहन्त्य । अग्ने रथीरध्वराणाम् ॥२॥
 स त्वमस्मदप द्विषो युयोधि जातवेदः । अदेवीरग्ने अरातीः ॥३॥
 अन्ति चित्सन्तमहं यज्ञं मर्तस्य रिपोः । नोप वेषि जातवेदः ॥४॥
 मर्ता अमर्त्यस्य ते भूरि नाम मनामहे । विप्रांसो जातवेदसः ॥५॥

11.

Tvám agne yratapá asi devá á mártyeshv á | tvám
 yajñéshv ídyaḥ || 1 || tvám asi praśásyo vidátheshu sahan
 tyā | ágne rathír adhvārāṇām || 2 || sá tvám asmād āpa
 dvísho yuyodhí jātavedaḥ | ádevīr agne áratīḥ || 3 || ánti cit
 sántam áha yajñám mártasya ripóḥ | nopa veshi jātavedaḥ
 || 4 || mártā amartyasya te bhúri náma manāmahe | víprāso
 jātāvedasaḥ || 5 || 35 ||

॥३६॥ विप्रं विप्रांसोऽवसे देवं मर्तांस ऊतये । अग्निं गीर्भिर्हवामहे ॥६॥
 आ ते वत्सो मनो यमत्परमाच्चित्सधस्थात् । अग्ने त्वांकामया गिरा ॥७॥
 पुरुत्रा हि सदृशसि विशो विश्वा अनु प्रभुः । समत्सु त्वा हवामहे ॥८॥
 समत्स्वग्निमवसे वाजयन्तो हवामहे । वाजेषु चित्ररात्रसम् ॥९॥

vípram víprāso 'vase devám mártāsa ūtāye | agnīm gīr-
 bhír havāmahe || 6 || á te vatsó máno yamat paramāc cit
 sadhásthāt | ágne tvāmkāmayā girā || 7 || purutrā hí sadrīm
 ási víšo vísvā ānu prabhūh | samātsu tvā havāmahe || 8 ||
 samātsv agnīm ávase vajayanto havāmahe | vājeshu citrá
 rādhasam || 9 ||

11

O adorable, you are divine amongst the mortal men, and preserver of their sacred deeds. Therefore we worship you in every benevolent task. 1

O mighty fire-divine, you must be glorified at our all congregations. You convey our offerings to Nature's bounties. 2

O adorable Lord, cognizant of all, may you drive afar from us our foes who hate us, and fight against them and their godless enmities. 3

O all-knowing adorable Lord, may you not accept the offering of an insincere man, our adversary, however nigh to you he may pretend to be. 4

We, mortal sages, invoke you and call your name with devotion, O omniscient immortal Lord. 5

The sagacious mortals invoke divine, adorable and all-knowing Lord with sacred hymns for protection. 6

O adorable Lord, may the dear young devotee draw your kind attention through his song, yearning to meet you even at your loftiest dwelling place. 7

You are the same in many a place. You are the supreme Lord amid all the people of creation. In fray and fight, we call on you. 8

When we seek strength, we invoke adorable Lord, the giver of all sorts of gifts, to help us in the battle of life. 9

प्र॒बो हि क॒मीड्यौ अध्व॑रेषु स॒नाच्च॑ हो॒ता न॒व्यश्च॑ स॒त्सि ।
स्वां चो॑मे त॒न्वं पि॒प्रय॑स्वा॒स्मभ्य॑ च सौ॒भग॑मा य॒जस्व ॥१०॥

pratnó hí kam ídya adhvaréshu sanāc ca
hótā návyas ca sátsi | svām cagne tanvām pipráyasvasmá-
bhyam ca saúbhagam á yajasva || 10 || ३६ ||

(१२) द्वादशं सूक्तम्

(१-३३) त्रयस्त्रिंशदक्षम्यास्य सूक्तस्य काण्वः पवेन ऋषिः । इन्द्रो देवता । उष्णिक् छन्दः ॥

१॥ य इन्द्र सोम॑पात॒मो म॒दः शवि॑ष्ठु चे॒तति । येना॒ हंसि॒ न्यऽत्रि॑णं त॒मीमहे ॥१॥
येना॒ द॒श॒ग्वम॑त्रि॒गुं वे॒पय॑न्तं स्व॒र्णर॑म् । येना॒ समु॑द्रमावि॒था त॒मीमहे ॥२॥
येन॒ सिन्धु॑ म॒हीर॑पो रथौ इ॒व प्र॒चोद॑यः । पन्था॑मृतस्य या॒तवे॒ तमीमहे ॥३॥
इमं स्तोम॑म॒भिष्टे॑य घृतं न पु॒तम॑द्रिवः । येना॒ नु स॒द्य ओज॑सा व॒वक्षि॑थ ॥४॥
इमं जुष॑म्य गि॒र्वणः॑ समु॒द्र इ॒व पि॒न्वते । इन्द्र॒ विश्वा॑भिरू॒तिभिर्व॑वक्षि॒थ ॥५॥

12.

Yá indra somapátamo mádah savishṭha cétati | yénā
hánsi ny àtrīṇam tám īmahe || 1 || yénā dāṣagvam ádhri-
guṃ vepáyantam svārṇaram | yénā samudrām ávithā tám
īmahe || 2 || yéna síndhum mahír apó ráthau iva pracodá-
yah | pánthām rītásya yátave tám īmahe || 3 || imám stó-
mam abhíshtaye ghṛitám ná pūtám adrivah | yénā nú sadyá
ójasā vavákshitha || 4 || imám jushasva girvaṇah samudrá
iva pinvate | indra vísvābhir ūtibhir vavákshitha || 5 || १ ||

O adorable Lord, worshipped from eternity, showerer of blessings even now, may you bless our sacred works, and cherish your own person or form (i.e. be loving to your entire creation). May you bestow prosperity on us. 10

12

O Lord of resplendence, extremely powerful, we adore you, as you subdue the evil of greed, through the ecstasy of spiritual joy. 1

Through the same ecstasy, you help the earth, on which ten month's sacrifices are accomplished, the sun, the golden trembling-leader of heaven, and vast firmament, and as such, we adore you. 2

Through the same joy, you drive forth mighty floods of waters to the ocean and vice versa, like the charioteers their cars to the goal ; and as such, we adore you, to be led along the path of immortality. 3

O possessor of adamantine will-power, may you accept this laudation of ours, pure like the consecrated butter; whereby you promptly magnify your valour. 4

O the lover of sincere adoration, may you be delighted by our chants which flow abundant like the sea; by your protective strength, you convey as (to happiness). 5

॥६॥ यो नो देवः परावतः सखित्वनाय मामहे । दिवो न वृष्टिं प्रथयन्ववक्षिथ ॥६॥
 ववक्षुर्म्य केतवे उत वज्रो गर्भस्त्योः । यत्सूर्यो न रोदसी अवर्धयत् ॥७॥
 यदि प्रवृद्ध सत्पते सहस्रं महिषां अघः । आदिने इन्द्रियं महि प्र वावृधे ॥८॥
 इन्द्रः सूर्यस्य रश्मिभिर्न्यर्शमानमोषति । अग्निर्वनेव सामहिः प्र वावृधे ॥९॥
 इयं ते ऋत्विगावती धीतिरेति नवीयसी । सपर्यन्ती पुरुप्रिया मिमीत इत् ॥१०॥

yó no deváh parāvataḥ sakhitvanāya māmahé | divó ná
 vṛiṣṭīm prathāyan vavākshitha || 6 || vavakshúr asya ketávo
 utá vájro gábhastyoh | yát sūryo ná ródasī ávardhayat || 7 ||
 yádi pravṛiddha satpate sahasram mahishān ághaḥ | ád ít
 ta indriyám máhi prá vāvṛidhe || 8 || índraḥ sūryasya raśmí-
 bhir ny ārsasānām oshati | agnír váneva sāsahíḥ prá vāvṛi-
 dhe || 9 || iyám ta ṛitvīgāvatī dhítir eti náviyasī | saparyántī
 urupriyá mímita ít || 10 || २ ||

॥११॥ गर्भो यज्ञस्य देवयुः क्रतुं पुनीत आनुष्कः । स्तोमैर्इन्द्रस्य वावृधे मिमीत इत् ॥११॥
 सनिर्मित्रस्य पप्रथ इन्द्रः सोमस्य पीतये । प्राची वाशीव मुन्वते मिमीत इत् ॥१२॥
 ये विप्रा उक्थवाहसोऽभिप्रमन्दुगयवः । घृतं न पिप्य आसन्वृतस्य यत् ॥१३॥

gárbho yajñásya devayúḥ krátum punita ānushák | stó-
 mair índrasya vāvṛidhe mímita ít || 11 || sanír mitrásya
 papratha índraḥ sómasya pítāye | prácī vásīva sunvaté mí-
 mīta ít || 12 || yám víprā ukthāvāhaso 'bhipramandúr āyá-
 vaḥ | ghritám ná pipya āsāny ṛitásya yát || 13 ||

The supreme Lord, coming from afar, showers blessings to maintain the bond of friendship. By spreading them upon us, like rain waters from the sky, you convey us (to happiness). 6

The banners that mark Him are flying high; He bears the thunderbolt in His arms. Like the sun, He magnifies His glory in heaven and on earth. 7

O powerful Lord of resplendence, the protector of truth, when you put an end to hundreds of evils, your resplendence grows beyond limits. 8

The Lord of resplendence consumes the obstacles with the rays of the blazing sun. Like fire, conquering the woods, He spreads victorious. 9

Our latest thoughts, pertaining to the season, approach you. Serving and all-loving, it metes and marks. 10

The pious germ of the sacred work in due succession purifies the soul. Through the adoration, it magnifies the glory of the resplendent Lord, and thus it metes and marks. 11

The Lord of resplendence, the benefactor of his friend, magnifies Himself to enjoy the elixir of devotional love in like manner as the worshipper's sweet speech dilates, and thus it metes and marks. 12

He is the one whom our enlightened sages and other men with long and dedicated life offer their hymns and gladden. I pour the oblation of sacrifice, like of butter, into the mouth to swell the flame;—such is the work of the cosmic sacrifice. 13

उत स्वर्गजे अदितिः स्तोममिन्द्राय जीजनत । पुरुप्रशस्तमृतये कृतस्य यत ॥१४॥
अभि वह्नय उतयेऽनृपत प्रशस्तये । न देव विव्रता हरी कृतस्य यत ॥१५॥

utá svaráje

áditī stómam índrāya jījanat | puruprasastám ūtāya rītāsya
yāt || 14 || abhī váhnaya ūtāyé 'nūshata prasastaye | ná deva
vívratā hārī rītāsya yāt || 15 || ३ ||

१४ यत्सोममिन्द्र विष्णवे यद्वा घ त्रित आप्तये । यद्वा मरुतसु मन्दसे समिन्दुभिः ॥१६॥
यद्वा शक्र परावति समुद्रे अधि मन्दसे । अस्माकमित्सुते गणा समिन्दुभिः ॥१७॥

yāt sómam indra víshnavi yád vā gha tritá āptyé | yád
vā marútsu mándase sám índubhiḥ || 16 || yád vā śakra pa-
rāvāti samudré ádhi mándase | asmákam ít suté raṇā sám
índubhiḥ || 17 ||

यद्वासि सुन्वतो वृद्धो यजमानस्य सत्पते । उक्थे वा यस्य रण्यसि समिन्दुभिः ॥१८॥
देवदेवो वोऽवसे इन्द्रमिन्द्रं गृणीषणि । अथा यज्ञाय त्वरणं व्यानशुः ॥१९॥
यज्ञेभिर्यज्ञवाहसं सोमेभिः सोमपातमम् । होत्राभिरिन्द्रं वावृधुर्यानशुः ॥२०॥

yád vāsi sunvató vṛidhó yájamānasya sat-
pate | ukthé vā yásya rányasi sám índubhiḥ || 18 || devāṃ
-devaṃ vó 'vasa índram-indram grṇīṣaṇi | ádhā yajñāya
turváṇe vy ānaṣuḥ || 19 || yajñébbhir yajñāvāhasaṃ sómebbhiḥ
somapátamam | hótrābbhir índraṃ vāvṛidhur vy ānaṣuḥ
|| 20 || ४ ||

The mother Infinity brings forth a hymn for the self-radiant Lord of resplendence. For our protection, such is the work of cosmic sacrifice. 14

The ministering priests sing their songs for their excellent protection. O divine, now your multi-functioned pair of forces (physical and spiritual) bears you here. Such is the work of cosmic sacrifice. 15

If, O Lord of resplendence, you are pleased to cherish the divine elixir along with the sun or with the waters of three regions or the water-bearing clouds, may you rejoice in this elixir of ours in flowing drops. 16

Or, O mighty Lord, if you feel delighted of the elixir in the ocean of far away regions, may you, so now, rejoice in this elixir of ours in flowing drops. 17

Inasmuch as, O protector of eternal law, you augment the fame of minstrel priest who prays or him by whose praises you are propitiated, so now may you rejoice in this elixir of ours in flowing drops. 18

Then may you (O devotee), for your protection, magnify the glory of everyone endowed with radiant divinity and every divinity with resplendence. To perform such acts that are removers of obstructions, may you assemble and pray. 19

They (the devotees) magnify Him, the inspirer of noble deeds and the rejoicer of devotional elixir. They magnify the Lord of resplendence by sacred hymns; hence may you assemble and pray. 20

॥१॥ म॒हीर॑म्य॒ प्रणी॑तयः पु॒र्वीरु॑त प्र॒शस्त॑यः । वि॒श्वो व॑स॒नि दा॑शु॒षे व्य॑ानशुः ॥२॥
 इन्द्रं॑ वृ॒त्राय॑ हन्ते॒व दे॒वामो॑ दधि॒रे पु॒रः । इन्द्रं॑ वा॒र्णाग्न॑प॒ता स॒मोज॑से ॥२॥
 म॒हान्तं॑ म॒हिना॒ वयं॑ स्तोमे॒भिर्हव॑न॒श्रुत॑म । अ॒र्केर॑भि प्र णो॒नुमः॑ स॒मोज॑से ॥३॥

mahír asya prāṇitayaḥ pūrvír utá prāṣastayaḥ | viśvā
 vāsūni dāśúshe vy ānaṣuḥ || 21 || indram vṛitrāya hāntave
 devāso dadhire purāḥ | indram vānīr anāshatā sām ójase
 || 22 || mahāntam mahinā vayam stómebhir havanasrútam |
 arkaír abhí prá nonumah sām ójase || 23 ||

न यं वि॒विक्तो॑ गे॒दसी॑ नान्त॒ग्निश्रा॑णि वृ॒ज्जिण॑म । अ॒मादि॑द॒म्य ति॒त्विषे॑ स॒मोज॑सः ॥२॥
 यदि॑न्द्र पृ॒तना॑ज्ये दे॒वास्त॒वा दधि॑रे पु॒रः । आदि॑त्ते ह॒र्यता॑ ह॒री व॒वक्ष॑तुः ॥३॥

ná yam viviktó
 ródasī nántárikshāṇi vajrīnam | ámād íd asya titvishe sām
 ójasaḥ || 24 || yád indra pritanájye devás tvā dadhiré pu-
 ráḥ | ád ít te haryatá hārī vavakshatuḥ || 25 || ५ ||

॥४॥ य॒दा वृ॒त्रं न॑दी॒वृतं॑ अ॒वसा॑ वृ॒ज्जिन्न॑व॒धीः । आदि॑त्ते ह॒र्यता॑ ह॒री व॒वक्ष॑तुः ॥२॥
 य॒दा ते॒ विष्णु॑गे॒जसा॑ व्री॒णि प॒दा वि॒चक्रमे॑ । आदि॑त्ते ह॒र्यता॑ ह॒री व॒वक्ष॑तुः ॥३॥
 य॒दा ते॒ ह॒र्यता॑ ह॒री वावृ॑धा॒न्ते दि॒वेदि॑वे । आदि॑त्ते वि॒श्वो भु॒व॒नानि॑ ये॒मिरे॑ ॥४॥

yadā vṛitrām nadīvṛitam śavasā vajrinn ávadhīḥ | ád ít
 te — || 26 || yadā te víshṇur ójasā trīṇi padā vicakrame |
 ád ít te — || 27 || yadā te haryatá hārī vāvṛidhāte divé
 -dive | ád ít te viśva bhúvanāni yemire || 28 ||

His creativities are extensive and His splendour manifold.
He grants all sorts of wealth to liberal donors; hence
may you assemble and pray. 21

All Nature's bounties accept the Lord of resplendence as
their foremost leader for destroying the demon of evils.
The words of prayer have been addressed to Lord for our
gain of vigour. 22

We repeatedly glorify with holy hymns the Lord who is
great with His magnanimity, and who listens to our
invocations for our gain of vigour. 23

Neither the earth, nor the heaven, nor the firmament
stands separated from the Lord of adamant justice.
Verily through the radiance of this mighty one, the whole
universe is lighted for our gain of vigour. 24

When the divine powers, O Lord of resplendence, accept
you as their leader to fight the furious battle, then your two
charming steeds—physical and mental powers—carry you
forward. 25

O thunderer, when you with your might crush the demon
of nescience, the obstructor of the flood of wisdom, your
two charming steeds carry you forward. 26

When, the sun through your energy steps his three paces,
your two charming steeds carry you forward. 27

When your two charming steeds augment day by day, the
entire creation bows down to you. 28

यदा ते मारुतीर्विशन्तुभ्यमिन्द्र नियेमिरे । आदिन्ते विश्वा भुवनानि येमिरे ॥२९॥
 यदा सूर्यममुं दिवि शुक्रं ज्योतिर्धारायः । आदिन्ते विश्वा भुवनानि येमिरे ॥३०॥
 इमां ते इन्द्र सुष्टुतिं विप्र इयति धीतिभिः । जामि पदेव पिप्रतीं प्राध्वरे ॥३१॥
 यदस्य धामनि प्रिये समीचीनासो अस्वर्गः । नाभा यज्ञस्य द्वाहना प्राध्वरे ॥३२॥
 सुवीर्यं स्वश्रव्यं सुगव्यमिन्द्र दद्धि नः । हतेनैव पूर्वचित्तये प्राध्वरे ॥३३॥

yadā te mā-

rutīr viśas tūbhyam indra niyemiré | ād it te v. — || 29 ||
 yadā sūryam amūm divi śukrām jyótir ādhārayah | ād it
 te v. — || 30 || imām ta indra susṣṭutīm vipra iyarti dhīti-
 bhiḥ | jāmim padéva pīpratīm prādhvaré || 31 || yād asya
 dhāmani priyé samīcīnāso āsvaran | nābhā yajñāsya dohāna
 prādhvaré || 32 || suvīryam svāśvyaṁ sugāvyaṁ indra dad-
 dhi nah | hôteva pūrvācittaye prādhvaré || 33 || ॥

[अथ तृतीयोऽनुवाकः ॥]

(१३) त्रयोदशं सूक्तम्

(१-३३) त्रयस्त्रिंशद्वचस्यास्य सूक्तस्य काण्वो नागः कृषिः । इन्द्रो देवता । उष्णीकः इन्द्रः ॥

॥३॥ इन्द्रः सुतेषु सोमेषु कर्तुं पुनीत उक्थ्यम् । विदे वृधस्य दक्षसो महान्ति पः ॥१॥
 स प्रथमे व्योमनि देवानां सदाने वृधः । सुपारः सुश्रवस्तमः समस्तुजित ॥२॥

13.

Índrah sutéshu sómeshu krátum punīta ukthyām | vidé
 vṛidhásya dákshaso mahán hí sháh || 1 || sá prathamé vyò-
 mani devānām sādane vṛidháh | supāráh suśrāvastamah
 sám apsujít || 2 ||

When, O Lord of resplendence, all the vital elements your subordinates, humbly submit to you, the entire creation bows down to you. 29

When the yonder sun, that brilliant radiance, is placed high in the heaven, the entire creation bows down to you. 30

To you, O Lord of resplendence, the sage raises his voice of devotional prayer with full faith, akin and leading as on foot to sacrifice. 31

When, in a dear dwelling place, situated on the navel (of earth), the congregated devotees, aspirants of the milk of the sacrifice, raise their voice (of prayer), (then) 32

—O Lord of resplendence, grant us wealth in the form of brave men, good steeds, and kine; as a priest, I pray at this sacrifice, to ensure your prior consideration. 33

13

As the elixir of divine love flows, the Lord of resplendence sanctifies the actions and words of the devotee for the gain of his strength, for He is great. 1

He augments in the foremost region of heaven, the abode of Nature's bounties; He is the saviour, the most glorious and overcomer of the obstructions in the midspace (which prevent the rainfall). 2

तमेह्ये वाज॑मान॒य इन्द्रं॑ भर्ग॒य शु॒ष्मिण॑म । भ॒वा नः॑ सु॒म्ने अ॒न्तमः॑ प॒ग्या व॑धे ॥३॥
 इ॒यं ते॒ इन्द्र॑ गिर्व॒णो ग॒तिः श्र॑गति॒ मु॒न्यतः॑ । म॒न्दानो॑ अ॒स्य व॒हिषो॑ वि॒ राज॑सि ॥४॥
 नूनं॑ तदिन्द्र॒ दद॑हि नो॒ यच्या॑ मु॒न्यन्त॑ ई॒महे॑ । र॒यिं न॑श्चि॒त्रमा॑ भ॒र्ग म्य॑वि॒दम॑ ॥५॥

tām ahve vājasātaya indram bhārāya
 sushmīnam | bhāvā naḥ sumné āntamaḥ sākha vṛidhe || 3 ||
 iyāṁ ta indra girvaṇo rātiḥ ksharati sunvatāḥ | mandanā
 asyā barhīsho ví rājasi || 4 || nūnām tād indra daddhi no
 yāt tvā sunvānta īmahe | rayīm naś citrām ā bhara svarvī-
 dam || 5 || 7 ||

॥ स्तोता यत्ते विचर्षणिगतिप्रशुर्धयद्विर्गः । वया इवानुं रोहते जुषन्त यत ॥६॥
 प्रलवज्जनया गिरः शृणुधी जगितुर्हवम । मदेमदे ववक्षिथा सुकृत्वने ॥७॥
 कीलन्त्यस्य सृन्ता आपो न प्रवता यतीः । अया धिया य उच्यते पतिर्दिवः ॥८॥
 उतो पतिर्य उच्यते कृष्टिनामेक इदुधी । नमोवृधैरवम्युभिः सुते रण ॥९॥
 स्तुहि श्रुतं विप्रश्चितं हरी यस्य प्रसक्षिणा । गन्तारं दाशुपो गृहे नमस्विनः ॥१०॥

stotā yāt te vicarshanir atipraśardhāyad girah | vayā
 ivānu rohate jushānta yāt || 6 || pratnavāj janayā girah śri-
 nudhī jaritūr hāvam | māde-made vavakshithā sukrītvane
 || 7 || kṛīlanty asya sūnritā āpo ná pravātā yatīḥ | ayā dhiyā
 yā ucyāte pātir divāḥ || 8 || utó pātir yā ucyāte kṛishṭinām
 éka íd vaśi | namovṛidhaír avasyúbhiḥ suté raṇa || 9 || stuhí
 śrutām vipaścitam hārī yāsya prasakshínā | gāntārā dā-
 śušho grīhām namasvínah || 10 || 8 ||

I invoke the mighty resplendent Lord for obtaining food and strength in the battle of life. May He always remain close to us for our happiness, and be a friend for our increase. 3

O resplendent Lord, the one who is gratified by praise, the stream of prayful melodies is flowing for your delight; thereon, rejoicing, you shine forth in the tender hearts of devotees. 4

O Lord of resplendence, may you grant us that which we wish to obtain through our prayers. Bring us such manifold wealth that takes us to divine happiness. 5

When the enthusiast worshipper boldly sings his songs to you, and when they have been accepted, they grow like branches of a tree. 6

May you inspire the devotional songs now as ever and hear the invocation of a devotee. At every rejoicing, may you bear your blessings to the pious worker. 7

The kind and true words of Him, who is spoken off in this hymn as the Lord of celestial region, sportingly come down with speed along a slope like waters. 8

Or, He alone is called Lord, the single sovereign ruler of men. Whilst the reverential devotees seek His protection, may He cherish the devotional love. 9

May you praise Him who is glorious and wise, and whose blessings, material and spiritual, proceed to the abode of the liberal and devout donor. 10

॥९॥ तूतुजा॒नो महे॒मतेऽश्वे॑भिः प्रुषि॒तप्सु॑भिः । आ या॑हि य॒ज्ञमाशु॑भिः शमि॒द्वि ते ॥११॥
 इन्द्रे॑ शवि॒ष्ठ सत्प॑ते र॒यिं गृ॑णत्सु धारय । श्रवः॑ सू॒रिभ्यो॑ अ॒मृतै॑ वसु॒त्वन॑म् ॥१२॥
 हवे॑ त्वा सू॒र उ॑दि॒ते हवे॑ म॒ध्यंदि॑ने दि॒वः । जुषा॑ण इन्द्र॒ सप्ति॑भिर्न आ ग॑हि ॥१३॥
 आ तू ग॑हि प्रतु॒द्रव॑ मत्स्वा॒ सुत॑स्य गो॒मतः । तन्तुं॑ तनु॒ष्व पू॒र्व्यं यथा॑ वि॒दे ॥१४॥
 यच्छ॒क्रासि॑ परा॒वति॑ यद॒र्वाव॑ति वृ॒त्रह॑न् । यद्वा॑ स॒मुद्रे॑ अ॒न्धसोऽवि॑ते॒दसि॑ ॥१५॥

tūtujānó mahematé 'śvebhiḥ prushitápsubhiḥ | á yāhi
 yajñām āśúbhiḥ śam íd dhí te || 11 || índra śavishtṭha sat-
 pate rayim grṇátsu dhāraya | śrávaḥ sūríbhyo amṛítam
 vasutvanám || 12 || háve tvā súra údite háve madhyámdine
 diváḥ | jushāná indra sáptibhir na á gahi || 13 || á tú gahi
 prá tú drava mátsvā sutásya gómataḥ | tántum tanushva
 pūrvyám yáthā vidé || 14 || yác chakrási parāvátí yád arvā-
 vái vritrahan | yád vā samudré ándhaso 'vitéd asi || 15 || १॥

॥१०॥ इन्द्रं॑ वर्धन्तु नो गिर॒ इन्द्रं॑ सु॒तास॑ इन्द्रे॒वः । इन्द्रे॑ ह॒विष्म॑तीर्वि॒शो अ॑राणिषुः ॥१६॥
 तमि॒द्विप्रो॑ अव॒स्यवः॑ प्र॒वत्स॑तीभि॒रूति॑भिः । इन्द्रं॑ क्षो॒णीर॑वर्धयन्व॒या इ॒व ॥१७॥
 त्रि॒क॒द्रु॒केषु॑ चे॒तनं॑ दे॒वासो॑ य॒ज्ञम॑न्नत । तमि॒द्वर्ध॑न्तु नो गिरः स॒दावृ॑धम् ॥१८॥

índram vardhantu no gíra índram sutása índavaḥ | ín-
 dre havíshmatir víṣo arāṇishuḥ || 16 || tám íd víprā avasyá-
 vaḥ pravátvatibhir ūtibhiḥ | índram kshonír avardhayan
 vayá iva || 17 || trikadrakeshu cétanam deváso yajñām
 atnata | tám íd vardhantu no gíraḥ sadāvṛidham || 18 ||

O exceedingly wise, the one quick in speed, may you come with your fastmoving charming cosmic steeds to bless our benevolent works; this verily is your joy. 11

O Lord of resplendence, protector of noble men, mightiest, may you grant wealth to those who adore you and give everlasting fame and opulence to our learned persons. 12

I call you when the sun is risen; I call you at the midday. O Lord of resplendence, may you come to us well pleased with your speedy blessings. 13

May you come forward to us here with speed and rejoice on our offerings of herbal extracts and milk. May you spread the traditional thread, as I know you would. 14

O mighty (refulgent) Lord, destroyer of evils, whether you are far away or near us, or in the unfathomable sea, you are the guardian of food. 15

Let our laudations and devotional prayers augment the glory of the Lord of resplendence. May the people offering homage to the supreme Lord rejoice in His domain. 16

Desiring to obtain protections from the Lord, the men of wisdom magnify His glory by prayers, ample and sublime, as branches shoot out of the stem of the tree. The earth (and other heavenly bodies), whilst spreading like the branches of the tree, also magnify the glory of the resplendent Lord. 17

Divine forces perform dynamic cosmic sacrifice in the three regions. May our laudations strengthen His glory, as He always strengthens us. 18

स्तोता यत्ते अनुव्रत उक्थान्यृतुथा दधे । शुचिः पावक उच्यते सो अद्भुतः ॥१९॥
तदिद्रुद्रस्य चेतति यत्नं प्रलेषु धामसु । मनो यत्रा वि तदधुर्विचेतसः ॥२०॥

stotā

yāt te ānuvrata ukthāny rituthā dadhē | śūciḥ pāvakā
ucyate sō ādbhutaḥ ॥ 19 ॥ tād id rudrāsya cetati yāhvām
pratnēshu dhāmasu | māno yātrā vī tād dadhūr vīcetasah
॥ 20 ॥ 10 ॥

॥१९॥ यदि मे सख्यमावर इमस्य पाह्यन्धसः । येन विश्वा अति द्विषो अतारिम ॥२१॥
कदा ते इन्द्र गिर्वणः स्तोता भवति शंतमः । कदा नो गव्ये अश्व्ये वसौ दधः ॥२२॥
उत ते सुष्टुता हरी वृषणा वहतो रथम् । अजुर्यस्य मदिन्तमं यमीमहे ॥२३॥
तमीमहे पुरुष्टुतं यत्नं प्रलाभिरूतिभिः । नि बर्हिषि प्रिये सददध द्विता ॥२४॥
वर्धस्वा सु पुरुष्टुत ऋषिष्टुताभिरूतिभिः । धुक्षस्व पिप्युषीमिषमवा च नः ॥२५॥

yādi me sakhyām āvāra imāsya pāhy āndhasah | yēna
vīsvā āti dvīsho ātārīma ॥ 21 ॥ kadā ta indra girvaṇa
stotā bhavāti śāntamah | kadā no gāvye āśvye vāsau da-
dhaḥ ॥ 22 ॥ utā te sūshṭutā hārī vṛṣhaṇā vahato rātham |
ajuryāsya madīntamaṁ yām īmahe ॥ 23 ॥ tām īmahe pu-
rusṭutām yāhvām pratnābhīr ūtibhīḥ | nī barhīshi priyé
sadaś ādha dvitā ॥ 24 ॥ vārdhasvā sū puruṣṭuta ṛṣhisṭu-
tābhīr ūtibhīḥ | dhukshāsva pipyúshīm ísham āvā ca naḥ
॥ 25 ॥ 11 ॥

॥२६॥ इन्द्र त्वमवितेदसीत्या स्तुवतो अद्रिवः । ऋतादियमि ते धियं मनोयुजम् ॥२६॥

indra tvām avitéd asītthā stuvató adrivaḥ | ṛitād iyarmi
te dhīyam manoyújam ॥ 26 ॥

When the devotee, true to his creed and deeds, glorifies you through his songs in due seasons, they call Him(the Lord) purifier and wonderful. 19

Even the small forces emanating from the Lord of cosmic vitality are very well known in distant and ancient places as extremely powerful, and the highly intelligent persons concentrate their mind thereon. 20

If you choose to be my friend, drink of this sacrificial elixir, so that we may cross over all streams of adversities. 21

O Lord of resplendence, lover of the devotional song, when shall your praiser be most blessed with perfect peace and prosperity? When shall you grant us wealth in herds of cattle and steeds? 22

We adore the one, who by a pair of strong highly praised motive horses (mechanical and gravitational forces) draws the imperishable and most delightful cosmic chariot of universe. 23

With traditionally old offerings we implore the mighty and strong (Lord), whom all adore. He, with His dual nature, is enshrined in our dear hearts. 24

O praised by many a one, may you prosper us with your protecting measures, extolled by seers, and pour down abundant food upon us. 25

O Lord of resplendence, wielder of the bolt of justice, you protect the one who eulogizes you. I approach for favour, which can be well earned by praises. 26

इह त्या सधमाद्या युजानः सोमपीतये । हरीं इन्द्र प्रतद्वसू अभि स्वर ॥२७॥
अभि स्वरन्तु ये तव रुद्रासः सक्षत श्रियम् । उतो मरुत्वतीर्विशो अभि प्रयः ॥२८॥

ihā tyā sadhamādya yujanāḥ
sōmapītaye | hārī indra pratādvāsū abhī svara || 27 || abhī
svarantu yé tāva rudrāsaḥ sakshata śrīyam | utó marútva-
tīr víšo abhī prāyaḥ || 28 ||

इमा अस्य प्रतूर्तयः पदं जुषन्त यदिवि । नाभा यज्ञस्य सं दधुर्यथा विदे ॥२९॥
अयं दीर्घाय चक्षमे प्राचि प्रयत्यध्वरे । मिमीति यज्ञमानुषग्विचक्ष्य ॥३०॥

imā asya prāturtayaḥ padām
jushanta yād divi | nābhā yajñasya saṁ dadhur yātha vidé
|| 29 || ayām dīrghāya cākshase prāci prayaty ādhvaré | mī-
mīto yajñām ānushāg vicākshya || 30 || १२ ||

॥१३॥ वृषायमिन्द्र ते रथ उतो ते वृषणा हरी । वृषा त्वं शतक्रतो वृषा हवः ॥३१॥
वृषा ग्रावा वृषा मदो वृषा सोमो अयं सुतः । वृषा यज्ञो यमिन्वमि वृषा हवः ॥३२॥
वृषा त्या वृषणं हुवे वज्रिन्निवाभिरूतिभिः । वायन्थ हि प्रतिष्टुतिं वृषा हवः ॥३३॥

vṛishāyām indra te rātha utó te vṛishanā hārī | vṛishā
tvām śatakrato vṛishā hāvaḥ || 31 || vṛishā grāvā vṛishā
mādo vṛishā sōmo ayām sutāḥ | vṛishā yajñó yāmi invasi
vṛishā hāvaḥ || 32 || vṛishā tvā vṛishanam huve vājriṇ citrā-
bhir ūtibhiḥ | vāvānthā hī prātisṭṭutim vṛishā hāvaḥ || 33 || १३ ||

O resplendent Lord, having harnessed your steeds (the motive forces), fraught with wealth, and sharing the functions may you consent to come here. 27

Let all the elements of motivation, roar and proclaim your glory, and let all the cloud-bearing winds and their associates take part in this cosmic sacrifice. 28

May His victorious followers hold their place in heaven as they love to do so; may they also come down to the navel place,—I know they would sacrifice. 29

He fulfils this great task of cosmic sacrifice (i.e. creation) in due succession, after duly measuring everything, so that we may behold the light for a long time to come. 30

O resplendent Lord, performer of hundreds of works, showerer of gifts is your chariot, showerer of gifts are your motive forces. You yourself are showerer of blessings and showerers are your invocations. 31

Fruitful are your grinders, fruitful is your joy and fruitful is the flowing elixir of divine love. Fruitful is the sacred worship you inspire and fruitful are our invocations. 32

I invoke the powerful possessor of adamant will power, with manifold hymns. O showerer, you are worthy of adoration, may our invocations be also a showerer of blessings. 33

(१४) चतुर्दशं सूक्तम्

(१-१५) पञ्चदशचम्यास्य सूक्तस्य काण्वायनो गोपकन्यश्चमुक्तितावृषी । इन्द्रो देवता । गायत्री छन्दः ॥

॥१४॥ यदिन्द्राहं यथा त्वमीशीय वस्य एक इत् । स्तोता मे गोषवा स्यात् ॥१॥
 शिक्षेयमस्मै दित्सेयं शर्चीपते मनीषिणे । यदहं गोपतिः स्याम् ॥२॥
 धेनुष्ट इन्द्र सृनुता यजमानाय सुन्वते । गामश्च पिप्युषी दुहे ॥३॥

14.

Yád indrāhām yāthā tvām īṣiya vāsva éka it | stotā
 me góshakhā syāt || 1 || śiksheyam asmai dītseyam śacīpate
 manīṣiṇe | yád ahām gópatiḥ syām || 2 || dhenúṣh ṭa indra
 sūnṛitā yājamānāya sunvaté | gām āśvam pipyúṣhī duhe
 || 3 ||

न ते वर्तास्ति राधस इन्द्र देवो न मर्त्यः । यदित्ममि स्तुतो मघम ॥४॥
 यज्ञ इन्द्रमवर्धयद्यद्भि व्यवर्तयत् । चक्राण ओपश दिवि ॥५॥

ná te vartāsti rádhasa indra devó ná mártayah | yád
 dītsasi stutó maghām || 4 || yajñá índram avardhayad yád
 bhúmim vy ávartayat | cakrāṇá opāśam diví || 5 || 14 ||

॥१५॥ वावृधानस्य ते वयं विश्वा धनानि जिग्युषः । उतिमिन्द्रा वृणीमहे ॥६॥
 व्यन्तरिक्षमतिरन्मदे सोमस्य रोचना । इन्द्रो यदभिनद्वलम ॥७॥
 उद्गा आजदङ्गिरोभ्य आविष्कृष्वन्गुहा मनीः । अर्वाञ्च नुनुदे बलम ॥८॥

vāvṛidhānāsya te vayām viṣvā dhānāni jigyúṣah | ūtīm
 indrá vṛiṇīmahe || 6 || vy āntárikṣham atiran máde sómasya
 rocanā | índro yád ábhinaḍ valām || 7 || úd gā ājad āngi-
 ro-bhya āvīṣh kṛiṇvān gúhā satīḥ | arvāñcam nunude valām
 || 8 ||

O resplendent Lord, if I were the sole monarch of wealth, as you have been, then my worshippers would have been rich in kine. 1

O Lord of power, if I were the lord of herds of cattle, then I would have given to that intelligent worshipper plenty as much as I could. 2

O resplendent Lord, the words of praise are like the nourishing milch cow for the worshipper engaged in pious acts, to milk wisdom and vigour in abundance for him. 3

O Lord of resplendence, there is no divine power and no man who can obstruct your munificence. You are sure to give us wealth for which we have been praying. 4

The worship magnifies the glory of the resplendent Lord, while He supports the earth and makes the clouds fertile in firmament. 5

We solicit, O invincible Lord, your protection. Your glory is ever being magnified and you have been the conquerer of all riches. 6

Through the ecstasy of celestial elixir, the Lord of resplendence spreads His glory across the firmament and the realm of radiance for destroying evil-forces. 7

He hurls the demon of evil forces head-long down and liberates the stolen cows of conscience, kept hidden in our inner cavity; thereby He grants strength to our vital organs. 8

इन्द्रेण रोचना दिवो दृढ्हानि दंहितानि च । स्थिराणि न पराणुदे ॥९॥
अपामूर्मिर्मदन्निव स्तोम इन्द्राजिरायते । वि ते मदा अराजिपुः ॥१०॥

índreṇa rocaná divó dṛiḥhāni dṛiṇhitāni ca | sthirāni
ná parāṇúde || 9 || apām ūrmír mādann iva stóma indrāji-
rāyate | ví te mādā arājishuh || 10 || 15 ||

॥११॥ त्वं हि स्तोमवर्धन इन्द्रास्युक्थवर्धनः । स्तोतृणामुत भद्रकृत् ॥११॥
इन्द्रमित्केशिना हरी सोमपेयाय वक्षतः । उप यज्ञं सुराधसम् ॥१२॥
अपां फेनेन नमुचेः शिर इन्द्रोदवर्तयः । विश्वा यदजयः स्पृधः ॥१३॥

tvám hí stomavárdhana indrásy ukthavárdhanaḥ | sto-
trinám utá bhadrakṛít || 11 || índram ít keśínā hārī somapé-
yaya vakshataḥ | úpa yajñám surádhasam || 12 || apām phé-
nena námuceḥ śira indród avartayaḥ | vísvā yád ájaya
sprídhah || 13 ||

मायाभिरुत्सृप्सत इन्द्र द्यामारुरुक्षतः । अत्र दस्यूरधूनुथाः ॥१४॥
असुन्वामिन्द्र संसदं विपूची व्यनाशयः । सोमपा उत्तरो भवान् ॥१५॥

māyábhīr utsísripsata índra dyām ārúruksba-
tah | áya dásyūñr adhūnuthāḥ || 14 || asunvām indra saṃsá-
dam víshūcīm vy ànāśayaḥ | somapá úttaro bhávan
|| 15 || 16 ||

By the resplendent Lord, the luminous realms of heaven are established firm and stationary, so that they could not be moved by any. 9

O resplendent Lord, your adoration moves quickly like an exulting wave of water during floods. Your divine joy spreads all around. 10

O resplendent Lord, you are the one whom praises and hymns magnify. You bless them for happiness who worship you. 11

Let the pair of horses, bearing long manes, bring the Lord of resplendence, for the enjoyment of the elixir and to bless our sacred works. 12

O resplendent Lord, may you tear off the head of clinging evils by the foam of water, and may you subdue all obstructing forces. 13

O resplendent Lord, you cast down to earth those devils, the infidels, who climb high by their intelligent devices and mount even to the loftiest places in the heaven. 14

O resplendent Lord, cherisher of noble deeds, you, conquering all, scatter to every side the strongholds of those, who, having no faith, indulge in sinful acts. 15

(५०) पञ्चमं सूक्तम्

(१-१३) त्रयोदशतम्यास्य सूक्तस्य काण्वायनी गोपकपथसंकितावृषी । इन्द्रो देवता । उष्णिक इन्द्रः ॥

॥ १७ ॥ तम्भि प्र गायत पुरुहूतं पुरुष्टुतं । इन्द्रं गीर्भिस्तविषमा विवामत ॥ १ ॥
 यस्य द्विवर्हसो बृहत्सहो दाधार गेदंसी । गिरिर्गज्रा अपः स्ववृषत्पना ॥ २ ॥
 स रजसि पुरुष्टुतं एको वृत्राणि जिघ्रसे । इन्द्र जैत्रा श्रवस्या च यन्तवे ॥ ३ ॥
 तं ते मदं गृणीमसि वृषणं पृत्सु सांसहिम् । उ लोककृत्तुमद्रिवो हरिश्चर्यम् ॥ ४ ॥
 येन ज्यातीप्यायवे मनवे च विवेदिथ । मन्दानो अस्य बर्हिषो वि रजसि ॥ ५ ॥

15.

Tām v abhī prā gāyata puruhūtām purushtutām | in-
 dram gīrbhīs tavishāni ā vivāsata || 1 || yāsyā dvibārhaso
 bṛihāt sāho dādharma rōdasi | girīr ājrañ apāḥ svār vṛisha-
 tvanā || 2 || sā rājasi purushtutañ éko vṛitrāṇi jighnase | in-
 dra jaitrā śravāsyā ca yāntave || 3 || tām te mādām grīṇi-
 masi vṛishanam pṛitsú sāsahim | u lokakṛitnūm adrivo ha-
 riśrīyam || 4 || yēna jyōtīnshy āyāve mānave ca vivéditha |
 mandānó asyā barhīsho ví rājasi || 5 || 17 ॥

॥ १८ ॥ तद्या चित्त उक्थिनोऽनु श्रुवन्ति पूर्वथा । वृषपत्नीरपो जया दिवेदिवे ॥ ६ ॥
 तव त्यदिन्द्रियं बृहत्तव शुष्ममुत कर्तुम् । वज्रं शिशति धिपणा वरेण्यम् ॥ ७ ॥
 तव द्यौरिन्द्र पौंस्यै पृथिवी वर्धति श्रवः । त्वामापः पर्वतामश्र हिन्विरे ॥ ८ ॥

tād adyā cit ta ukthínó 'nu shṛuvanti pūrvāthā | vṛisha-
 patnīr apó jayā divé-dive || 6 || tāva tyād indriyām bṛihāt
 tāva śūshmam utā krātum | vājraṁ śiṣāti dhishāṇā vāre-
 nyam || 7 || tāva dyaúr indra paūnsyam pṛithiví vardhati śra-
 vah | tvām āpaḥ pārvatasas ca hinvire || 8 ||

May you adore Him, who is invoked and lauded by all.
May you invite the powerful Lord with your songs of
praise. 1

His vast strength overwhelms both the regions of heaven
and earth, and sustains swift-moving clouds and flowing
waters by its vigour.. 2

O resplendent Lord, you reign, while praised by many and,
you single-handed conquer the devil of evil forces and
subdue them to acquire high reputation. 3

We celebrate your blissful strength, O wielder of the
adamantine will-power, the showerer of benefits, the con-
querer in battle, the creator of the world, and the
beautifier of the universe. 4

With your delight, you bestow splendour to men gifted with
long life, and to intelligent persons; you rule with joy over
this universe. 5

To this day even the singers of the hymns praise your
might as ever. You protect the streams full of waters. 6

The praise sharpens your great energy, your strength, your
acts and your adamantine justice. 7

O resplendent Lord, the heaven augments your supreme
virility and the earth your renown. These waters and
mountains also glorify you. 8

त्वां विष्णुर्वृहन्क्षयो मित्रो गृणाति वरुणः । त्वां शर्धो मदत्यनु मारुतम् ॥९॥
त्वं वृषा जनानां मंहिष्ठ इन्द्र जज्ञिषे । सत्रा विश्वा स्वपत्यानि दधिषे ॥१०॥

tvām víshṇur
brihán ksháyo mitró grīṇāti várunaḥ | tvām śárdho madaty
ánu márutam || 9 || tvām vṛishā jánānām mánhishṭha indra
jajñishe | satrá vísvā svapatyáni dadhishe || 10 || 18 ||

॥१९॥ सत्रा त्वं पुरुष्टुतं एको वृत्राणि तोशसे । नान्य इन्द्रात्करणं भूय इन्वति ॥११॥
यदिन्द्र मन्मशस्त्वा नाना हवत उतये । अस्माकेभिर्नृभिस्त्रा स्वर्जय ॥१२॥
अरक्षयाय नो महे विश्वा रूपाण्याविशान् । इन्द्रं जैत्राय हर्षया शचीपतिम् ॥१३॥

satrá tvām purusṭutañ éko vṛitrāṇi toṣase | nánýá ín-
drāt káranam bhúya invati || 11 || yád indra manmaśás tvā
nánā hávanta útaye | asmákebhir nṛíbhír átrā svár jaya
|| 12 || áram ksháyāya no mahé vísvā rūpāny āviśán | ín-
draṁ jaítrāya harshayā śácipátim || 13 || 19 ||

(१९) पौडगं मूलम्

(१-१८) द्वादशर्वस्यास्य मूलस्य काण्व इगिम्विक्रियः । इन्द्रो देवता । गायत्री छन्दः ॥

॥२०॥ प्र सम्राजं चर्षणीनामिन्द्रं स्तोता नव्यं गीभिः । नरं नृपाहं मंहिष्ठम् ॥१॥
यस्मिन्नकथानि गण्यन्ति विश्वानि च श्रवस्या । अपामवो न समुद्रे ॥२॥

16.

Prá samrájaṁ carshaṇīnām índraṁ stotā návyam gīr-
bhíḥ | náraṇaḥ nṛisháham mánhishṭham || 1 || yásminn aktháni
rányanti 'vísṡvāni ca śravasyā | apām ávo ná samudré || 2 ||

The great omnipresent Lord, the mighty giver of dwellings, the sun, the ocean, the clouds and all strong divines find delight in your association. 9

O resplendent Lord, by your innate nature you are showerer of blessings, and are the most bounteous; the entire creation belongs to you, as if, it is your own offspring. 10

O highly praised, you alone destroy the evil forces with your powerful means. None else than the Lord of resplendence can accomplish these great acts. 11

O Lord of resplendence, in many ways through varied hymns men praise you for protection; please bless our leading men to win over enemies and for the sake of enjoyment. 12

The Lord of resplendence is manifested in His creation in numerous forms. May we glorify Him, the lord of action, for the sake of victory. 13

16

May you praise with your hymns the Lord of resplendence, who is sole sovereign of mankind, adorable, the leader, the subduer of evil men, and the most liberal giver; —₁

—in whose glory, all the hymns of praise and fame-spreading songs take delight, like the rivers flowing towards the ocean; —₂

तं सुष्टुत्या विवासे ज्येष्ठराजं भरे कृत्नुम् । महो वाजिनं सनिभ्यः ॥३॥
 यस्यानृता गर्भीरा मदा उरुस्तरुवाः । हर्षुमन्तः शूरसातो ॥४॥
 तमिद्धनेषु हितेर्वाधिवाकाय हवन्ते । येषामिन्द्रस्ते जयन्ति ॥५॥
 तमिच्छ्योलेरार्यन्ति तं कृतेभिश्चर्षणयः । एष इन्द्रो वरिवस्कृत ॥६॥

tām sushtutyā vivāse jyeshtharājam bhāre kṛitnūm | mahó
 vājinaṁ sanībhyah ॥ 3 ॥ yasyānuna gabhīrā mādā urāvas
 tárutrāḥ | harshumāntaḥ śūrasātau ॥ 4 ॥ tām íd dhāneshu
 hitéshv adhivākāya havante | yéshām índras té jayanti ॥ 5 ॥
 tām íc cyautnair āryanti tām kṛitébhiḥ carhaṇāyah | eshá
 índro varivaskṛít ॥ 6 ॥ 20 ॥

॥२१॥ इन्द्रो ब्रह्मेन्द्र ऋषिरिन्द्रः पुरु पुरुहूतः । महान्महीभिः शर्चीभिः ॥७॥
 स स्तोम्यः स हव्यः सत्यः सत्वा तुविकूर्मिः । एकैश्चित्सन्नभिभृतिः ॥८॥
 तमर्केभिस्तं सामभिस्तं गायत्रेश्चर्षणयः । इन्द्रो वर्धन्ति क्षितयः ॥९॥

índro brahméndra ríshir índraḥ purú puruhūtāḥ | mahán
 mahíbhiḥ śácībhiḥ ॥ 7 ॥ sá stómyah sá hávyah satyāḥ sátvā
 tuvikūrmīḥ | ékaṣ cit sánn abhíbhūtiḥ ॥ 8 ॥ tām arkébhis
 tām sámabhis tām gāyatraiḥ carshaṇāyah | índraṁ var-
 dhanti kshitāyah ॥ 9 ॥

प्रणेतारं वस्यो अच्छा कर्तारं ज्योतिः समत्सु । सासह्वांसं युधमित्रान् ॥१०॥
 स नः पप्रिः पारयाति स्वस्ति नवा पुरुहूतः । इन्द्रो विश्वा अति द्विषः ॥११॥

praṇetāraṁ vāsyó áchā kártāraṁ
 jyótiḥ samátsu | sāsahvánsaṁ yudhámítrān ॥ 10 ॥ sá nah
 pápriḥ párayāti svastí nāvā puruhūtāḥ | índro vísvā áti
 dvíshaḥ ॥ 11 ॥

—Him, who is glorious among the best, very effective in fighting, and mighty in acquirements, I serve with my sincere adorations; —₃

—Whose perfect ecstasies are deep and wide; that take us across the troubles, and give joy in the battle of life: —₄

—Him, whom men call to be their defender and to obtain benevolent riches, we invoke. They, who have the blessings of the Lord, are always victorious. ₅

Men honour Him with animating songs, and their actions. He is the Lord who controls and distributes wealth. ₆

The resplendent Lord is the most magnanimous, He, the resplendent, is a seer, and exalted by all. He is verily most powerful through His mighty supreme powers. ₇

He is to be lauded; He is to be invoked; He is embodiment of truth. He is all mighty and through His deeds of might, He alone, without assistance from any, conquers all destructive powers. ₈

The elightened men magnify the resplendent Lord with the verses of Rks. They enhance His glory with chants from the Sāma and with metres of the *Gāyatrī*. ₉

Him (they magnify), who inspires and leads men to wealth and who illumines the pathways of struggieful life, and who annihilates unfriendly wicked men in the battle of life. ₁₀

May He, the much invoked saviour, the Lord of resplendence, bear us across safely in His divine ship beyond distress and enmity. ₁₁

स त्वं न इन्द्र वाजेभिर्दशस्या च गातुया च । अच्छा च नः सुम्नं नैपि ॥१२॥

sá tvám na indra vájebhir daśasyā ca gā-
tuyā ca | áchā ca naḥ sumnám neshi || 12 || 21 ||

(१७) समदशं सूक्तम्

(१-१५) पञ्चदशर्चम्यास्य सूक्तस्य काण्व इतिस्विदिक्रिपिः । (१-१३, १५) प्रथमाद्विद्योदशर्चा पञ्चदश्याधेन्द्रः,

(१४) चतुर्दश्याधेन्द्रो वास्तोष्पतिर्वा देवता । (१-१३) प्रथमाद्विद्योदशर्चा गायत्री, (१४-१५) चतुर्दशी-

पञ्चदशयोश्च प्रणायः (चतुर्दश्या बृहती, पञ्चदश्याः सतोबृहती) छन्दसी "

॥२२॥ आ याहि सुपुमा हि त इन्द्र सोमं पिवा इमम् । एदं बर्हिः सदो मम ॥१॥
आ त्वा ब्रह्मयुजा हरी वहतामिन्द्र केशिनी । उप ब्रह्माणि नः शृणु ॥२॥
ब्रह्माणस्त्वा वयं युजा सोमपामिन्द्र सोमिनः । सुतावन्तो हवामहे ॥३॥
आ नो याहि सुतावन्तोऽस्माकं सुष्टुतीरुप । पिवा सु शिप्रिन्नन्धसः ॥४॥
आ ते सिञ्चामि कुक्ष्योरनु गात्रा वि धावतु । गृभाय जिह्वया मधु ॥५॥

17.

A yahi sushumā hí ta índra sómam pibā imám | édám
barhíḥ sado máma || 1 || á tvā brahmayúja hári váhatam
indra keśína | úpa bráhmaṇi naḥ śṛiṇu || 2 || brahmāṇas tvā
vayám yujā somapám indra somínah | sutāvanto havāmahe
|| 3 || á no yāhi sutāvato 'smákaṁ susṭutír úpa | pibā sú
śiprinn ándhasah || 4 || á te siñcāni kukshyór ānu gātrā ví
dhāvatu | grībhāyā jihvāyā mādhu || 5 || 22 ||

॥२३॥ स्वादुष्टे अस्तु संसुदे मधुमान्तन्वेऽ तव । सोमः शर्मस्तु ते हृदे ॥६॥

svādúṣṭh te astu saṁsúde mādhumān tanvè táva | sómah
śám astu te hṛidé || 6 ||

As such, O resplendent Lord, may you endow us with vigour, guide us, and lead us to happiness. 12

17

O resplendent Lord, come to bless us; we offer you the loving prayers; please accept and enjoy them. May you be enshrined in our worshipful heart. 1

O resplendent Lord, let your long-maned horses, yoked by prayer, bring you hitherward. May you listen to our hymns. 2

We, the learned devotees, bearing devotional love and singing melodious songs call you here, O resplendent Lord, the cherisher of love. 3

O, the one with graceful appearance, may you come to us, the devotees, who are offering prayers to you; and accept our earnest praises and cherish our songs of intense feelings. 4

I pour down this elixir of devotion to fill up your belly; let its exhilaration spread through the entire body. May you enjoy its sweetness, as if with your tongue. 5

O bounteous Lord, may this elixir be enjoyable to you; may it be sweet to your liking. May your heart be delighted to receive it. 6

अयमु त्वा विचर्षणे जनीरिवाभि संवृतः । प्र सोम इन्द्र सर्पतु ॥७॥
 तुविग्रीवो वप्रोदरः सुवाहुरन्धमो मदे । इन्द्रो वृत्राणि जिघ्रते ॥८॥
 इन्द्र प्रेहि पुरस्त्वं विश्वस्येशान ओजसा । वृत्राणि वृत्रहञ्जहि ॥९॥
 दीर्घस्ते अस्त्वङ्कुशो येना वसु प्रयच्छेमि । यजमानाय मुन्यते ॥१०॥

ayām u tvā vicarshaṇe jānīr ivābhī
 sāmvṛitaḥ | prā sōma indra sarpatu || 7 || tuvigrīvo vapóda-
 raḥ subāhúr āndhaso máde | índro vṛitrāṇi jighnate || 8 || ín-
 dra prēhi purás tvām vísvasyésāna ójasā | vṛitrāṇi vṛitra-
 hañ jahi || 9 || dīrghás te astv āṅkuśó yēnā vásu prayāchasi |
 yájamānāya sunvaté || 10 || 23 ||

॥२४॥ अयं ते इन्द्र सोमो निपूतो अधि वहिषि । एहिमस्य द्रवा पिब ॥११॥
 शाचिगो शाचिपूजनायै रणाय ते सुतः । आग्वण्डल प्र ह्वये ॥१२॥

ayām ta indra sōmo nīpūto ādhi barhīshi | éhīm asyā
 drāvā píba || 11 || śácigo śácipūjanāyām rāṇāya te sutāḥ |
 ákhaṇḍala prā hūyase || 12 ||

यस्ते शृङ्गवृषो नपात्प्रणपात्कुण्डपाय्यः । न्यस्मिन्दध्र आ मनः ॥१३॥
 वास्तोष्पते ध्रुवा स्थूणांसत्र सोम्यानाम् ।
 द्रप्सो भेत्ता पुरं शश्वतीनामिन्द्रो मुनीनां सखा ॥१४॥

yás te śṛīṅgavṛiṣho napāt prā-
 .napāt kuṇḍapáyyaḥ | ny àsmīn dadhra á mánāḥ || 13 || vās-
 tosh pate dhruvā sthūṇānsatram somyānām | drapsó bhattā
 purām śáśvatīnām índro múninām sakhā || 14 ||

O all-observant resplendent Lord, may this, my divine love, approach you, pure and adorned, like a virgin bride. 7

In the exhilaration of oblation, the resplendent Lord, vast in His bulk, strong in His neck and with stout arms smites the evil forces down. 8

O resplendent Lord, dispeller of darkness, ruler over all by your supreme powers, may you come to us and annihilate dark forces. 9

May your grasping-goad be long, wherewith you grant ample wealth to the householder, who expresses devotion to you. 10

O Lord of resplendence, here is your devotional love, well sanctified. May you come speedily hither and cherish our affection. 11

O glorious creator, O glorious in adoration, the libation is for your rejoicement; O destroyer of foes, you are earnestly invoked. 12

We meditate on this mighty and showerer sun who neither falls, nor lets other luminaries fall,—thus it is the preserver of other realms of Universe. 13

O Lord of all habitations, by your grace the pillars of this creation are held firm. May you become the armour of the offerers of the libation. May your love-divine break down the strongholds of evils. May you become friendly to the pious sages. 14

पृदकुसानुर्यजतो गवेषेण एकः सन्नभि भूयसः ।
भूर्णिमश्च नयत्तुजा पुरो गृभेन्द्रं सोमस्य पीतये ॥१५॥

prīdākusā-
nur yajató gavéshaṇa ékaḥ śānn abhī bhūyasah | bhūrṇim
áśvam nayat tujā puró gṛibhéndram sómasya pítāye
॥ 15 ॥ 24 ॥

(१८) अष्टादशं सूक्तम्

(१-२२) द्वाविंशत्युच्यमस्य सूक्तस्य काण्व इगिम्विक्रिषिः । (१-३. ५. १०-२२) प्रथमादित्युच्य

पञ्चम्या ऋचो दशम्यादित्रयोदशानां आदित्याः । (४. ६-७) चतुर्थीपष्टीसप्तमीनामादितिः ।

(८) अष्टम्या अश्विनौ, (९) नवम्याश्वाग्निमृषानिला देवताः । उष्णिक् छन्दः ॥

॥२५॥ इदं ह नूनमेषां सुम्रं भिक्षेतु मर्त्यैः । आदित्यानामपूर्य्य सवीमनि ॥१॥
अनर्वाणो ह्येषां पन्था आदित्यानाम् । अद्वधाः सन्ति पायवः सुगेवृधः ॥२॥
तत्सु नः सविता भगो वरुणो मित्रो अर्यमा ।
शर्म यच्छन्तु सप्रथो यदीमहे ॥३॥
देवेभिर्देव्यदितेऽरिष्टभर्मन्ना गहि । स्मत्सूरिभिः पुरुप्रिये सुशर्मभिः ॥४॥
ते हि पुत्रासो अदितेर्विदुर्द्वेषांसि योतवे । अंहोश्चिदुरुचक्रयोऽनेहसः ॥५॥

18.

Ídām ha nūnām eshām sumnām bhiksheta mārtyah |
ādityānām āpūryyam sāvīmāni || 1 || anarvāṇo hy éshām
pānthā ādityānām | ādabdhāḥ śānti pāyāvaḥ sugevṛidhaḥ
|| 2 || tát sú naḥ savitā bhāgo vāruṇo mitró aryamā | śārma
yachantu saprātho yād ímahe || 3 || devébhīr devy adité
'risṭabharman ā gahi | smāt sūrībhiḥ purupriye suśārma-
bhiḥ || 4 || té hí putráso āditer vidúr dvéshānsi yótave |
aṇhós cid urucákrayo 'nehásah || 5 || 25 ||

O with the head uplifted as that of a serpent, O adorable, O the receiver of cattle, you alone can win over the multitude of opponents. With great insistence, the worshipper implores the resplendent Lord to accept and relish the devotional love offered by him like a loaded horse (by a halter). 15

18

Let the mortal now earnestly solicit unprecedented riches on this occasion of worship of these self-luminous stars (the suns). 1

The paths of these sun-rays are unobstructed and unopposed; may they yield us security and augment our happiness. 2

May the self-luminous stars, namely the Savitr, the Bhaga, the Varuṇa, the Mitra and the Aryaman, bestow upon us widely-spread shelter which we solicit. 3

O divine mother Infinity, bringer of safety, dear to all, may you come propitiously along with your offsprings, the divine suns, who guard us well. 4

These offsprings of mother Infinity know how to keep adversities far away. They are performers of great deeds and donors of security from sin. 5

॥२६॥ अदितिनो दिवा पशुमदितिर्नक्तमद्वेयाः । अदितिः पात्वंहमः सदावृथा ॥६॥
 उत स्या नो दिवामतिर्दितिरुत्या गमते । सा शंताति मयस्कृदप स्विधः ॥७॥
 उत त्या दैव्या भिषजा शं नः कर्तो अश्विनौ ।
 युयुयातामिनो रपो अप स्विधः ॥८॥
 शमग्निग्निभिः कच्छं नस्तपतु सूर्यः । शं वातो वात्वरपा अप स्विधः ॥९॥
 अपामीवामप स्विधमप मेधत दुर्मनिम् । आदित्यासो युयोतना नो अंहमः ॥१०॥

áditir no díva paśum áditir náktam ádvayāḥ | áditih
 pātv áñhasaḥ sadāvṛidhā || 6 || utā syā no dívā matir áditir
 ūtyā gamat | sá śāntāti máyas karad āpa sṛidhaḥ || 7 || utā
 tyā daívyā bhishajā śam naḥ karato aśvínā | yuyuyātām
 itó rápo āpa sṛidhaḥ || 8 || śam agnir agnibhiḥ karac chām
 nas tapatu sūryaḥ | śam yāto vātv arapā āpa sṛidhaḥ || 9 ||
 āpāmivām āpa sṛidham āpa sedhata durmatim | ádityāso
 yuyótanā no áñhasaḥ || 10 || 26 ||

॥२७॥

युयोता शमस्मदाँ आदित्यास उतामनिम् ।
 ऋध्वेपः कृणुत विश्ववेदमः ॥११॥
 तत्सु निः शर्म यच्छतादित्या यन्मुमोचति ।
 एनस्वन्तं चिदेनमः सुदानवः ॥१२॥
 यो नः कश्चिद्रिश्नति रश्स्त्वेन मर्त्यः । म्येः प एवै रिग्निषाष्ट युर्जनः ॥१३॥

yuyóta śarum asmād āñ ádityāsa utāmatim | ṛidhaḥ
 dvéshaḥ kṛiṇuta viśvavedasaḥ || 11 || tát sū naḥ śarma ya-
 chatáditya yān mūmocati | énasvantam cid énasaḥ sudāna-
 vaḥ || 12 || yó naḥ kās cid rírikshati rakshastvéna mártyaḥ |
 syaíḥ shā évai ririshushta yúr jānaḥ || 13 ||

May the mother Infinity protect our cattle by day, and free from duplicity, guard us at night. May the indivisible mother earth preserve us from sin by her constant favour. 6

May the wise mother Infinity come to us for our protection by day. May she grant us tranquility by her constant loving kindness, and drive away our enemies. 7

May the pair of twin-divines, grant us health. May they drive away from hence all iniquity and also drive away our opponents. 8

May the divine fire bless us with his flame and may the sun beam upon us felicity. May the pure fragrant wind breathe happiness on us, and drive away our adversities. 9

May the suns, the divine self-luminaries, offsprings of mother Infinity, remove disease from us and drive away malignity. May they ever keep us far from sore distress. 10

May the suns keep afar from us malignity and illness. O all-wise, may you keep them far away from us, who have ill-will against us. 11

O bounteous suns, may you grant freely to us that happiness which liberates even the offending worshipper from his sin. 12

May that man, who from his diabolical nature seeks to do us evil, suffer harm by his own deeds. 13

समित्तमघर्मश्चवहुःशंसं मर्त्यं रिपुम् । यो अस्मत्त्रा दुर्हणावाँ उप द्वयुः ॥१४॥
पाकत्रा स्थन देवा हत्सु जानीथ मर्त्यम् । उप द्वयुं चाद्वयुं च वसवः ॥१५॥

sām it tām aghām
aṣṇavad dubśānsam mārtyām ripúm | yó asmatrá durhánā-
vañ úpa dvayúḥ || 14 || pākatrá sthana devā hr̥tsú jānitha
mārtyam | úpa dvayúm cādvayum ca vasavaḥ || 15 || 27 ||

॥२८॥ आ शर्म पर्वतानामोतापां वृणीमहे । द्यावाक्षामरे अस्मद्रपस्कृतम् ॥१६॥
ते नो भद्रेण शर्मणा युष्माकं नवा वसवः । अति विश्वानि दुरिता पिपर्तन ॥१७॥
तुचे तनाय तत्सु नो द्राघीय आयुर्जीवसे । आदित्यासः सुमहसः कृणोतन ॥१८॥

á śarma párvatānām ótāpām vṛṇīmahe | dyāvākshamāre
asmād rāpas kṛitam || 16 || té no bhadrēṇa śarmana yush-
mākam navā vasavaḥ | áti víśvani duritá pipartana || 17 ||
tucé tánāya tát sú no drāghīya áyur jīvāse | ádityāsaḥ su-
mahasaḥ kṛiṇótana || 18 ||

यज्ञो ह्रीळो यो अन्तर आदित्या अस्ति मृळत ।
युष्मे इद्रे अपि ष्मसि सजात्ये ॥१९॥
बृहदरूथं मरुता देवं त्रितारमश्विना । मित्रमीमहे वरुणं स्वस्तये ॥२०॥
अनेहो मित्रार्यमन्नवदरुणं शंस्यम् । त्रिवरूथं मरुतो यन्त नश्छुर्दिः ॥२१॥
येचिद्धि मृत्युबन्धव आदित्या मनवः स्मसि । प्र सू न आयुर्जीवसे तिरेतन ॥२२॥

yajñó hīló vo ántara ádityā ásti
mr̥lāta | yushmé íd vo ápi shmasi sajātye || 19 || bṛihád vá-
rūtham marútām devām trātāram aṣvínā | mitráṁ īmahe
várūṇam svastāye || 20 || anehó mitrāryaman nṛivád varuṇa
śānsyam | trivárūtham maruto yanta naṣ chardíḥ || 21 || yé
cid dhí mṛityúbandhava ádityā mánavaḥ smási | prá sú na
áyur jīvāse tiretana || 22 || 28 ||

May iniquity pervade that calumniating and hostile man who wishes to do us harm and who is treacherous towards us. 14

O divine bounties, you are supporter of those who are sincere. O lord of riches, you know the heart of each and every mortal, and distinguish between the single and double-minded. 15

We solicit the happiness of mountains and of waters. May heaven and earth remove iniquity far from us. 16

O lords of riches, may you convey us in your divine boat beyond all troubles and distress, and provide us auspicious felicity. 17

O suns, most mighty ones, may you grant our sons and grandsons long life so that they enjoy for long time. 18

O suns, the duly sanctified worship is ready for you. May you grant us happiness for we are bound to you by the ties of close relationship. 19

We solicit of the divine protector of the cloud-bearing winds, of the twin-divines, of the sun, and the ocean, spacious dwelling for our welfare. 20

O lord of the sun, wind, ocean and clouds, grant us a secure, excellent and praiseworthy dwelling place with a three-fold shelter. 21

And, since, O suns, we mortals are destined to die, may you graciously lengthen our lives so that we live long. 22

(१२) एकौनविंशं सूक्तम्

(१-३७) सप्तविंशत्यस्य सूक्तस्य काण्वः सोमगिरिः । (१-३३) प्रथमादित्रयविंशत्यस्यमग्निः । (३४-३५)

अनुमिर्षापञ्चविंशत्योऽग्न्याः । (३६-३७) षट्त्रिंशीसप्तविंशत्योश्च पौण्ड्रित्यस्य त्रसदस्योर्दानम्नुति-

देवताः । (१-२६, २८-३३) प्रथमादिपञ्चविंशत्यस्यमग्निविंशत्योऽग्न्याश्च प्रगायः

(विपमणां ककुप समणां सनोवृहती) (२७) सप्तविंशत्या द्विपदा विगाटः

(३४) अनुमिर्षया उप्लव्ठ (३५) षट्त्रिंशत्याः सनोवृहती । (३६)

षट्त्रिंशत्याः ककुप (३७) सप्तविंशत्याश्च पङ्क्तिस्तन्दांसि ॥

तं गूर्धया स्वर्णरं देवासो देवमरतिं दधन्विरे । देवत्रा हव्यमोहिरे ॥१॥
 विभृतरतिं विप्र चित्रशोचिषमग्निमीलित्व यन्तुरम् ।
 अस्य मेधस्य सोम्यस्य सोभरे प्रेमध्वराय पूर्व्यम् ॥२॥
 यजिष्ठं त्वा ववृमहे देवं देवत्रा होतारममर्त्यम् । अस्य यज्ञस्य सुक्रतुम् ॥३॥

19.

Tām gūrdhayā svārṇaram devāso devām aratīm da-
 dhanvire | devatrā havvām óhire || 1 || vfbhūtarātīm vipra
 citrāsocisham agnīm ilishva yantūram | asyā médhasya
 somyāsyā sobhare prēm adbhvarāya pūrvyam || 2 || yājish-
 ṭham tvā vavṛimabe devām devatrā hótāram āmartyam |
 asyā yajñāsyā sukrátum || 3 ||

ऊर्जो नपातं सुभगं सुदीदितिमग्निं श्रेष्ठशोचिषम्
 स नो मित्रस्य वरुणस्य सो अपामा सुभं यक्षते दिवि ॥४॥
 यः समिधा य आहुती यो वेदेन दादाशमनो अमये । यो नमसा स्वध्वरः ॥५॥

ūrjō nāpātam subhāgam su-
 dīditim agnīm śrēṣṭhasocisham | sá no mitrásya várūna-
 sya só apām ā sumnām yakshate diví || 4 || yāh samídhā
 yá āhuti yó védēna dadāśa mārto agnāye | yó nāmasā
 svadhvarāh || 5 || ११

Glorify that unattached lord, the leader of light, whom the priests approach with devotion and through him convey their oblations to Nature's bounties. 1

135402

O wise, O the bounteous sage, may you, while performing sacrifice, glorify the Lord who is the giver of opulence and whose lustre is wonderful. He is the regulator of this beautiful cosmic sacrifice of creation. 2

We adore you as you are the most adorable, the invoker of Nature's bounties, the immortal, and wise accomplisher of this cosmic creation. 3

The fire-divine is the embodiment of energy, undecaying, gracious, the illuminator, and the showerer of pure light. He obtains for us by cosmic sacrifice the happiness that exists in the sun, the ocean, and water falls. 4

The mortal, who presents offering to the fire-divine, with the fuel, with the oblations, with the chanting of Vedic lores, and with reverence,— 5

॥३८॥ तस्येदर्वन्तो रंहयन्त आशयस्तस्य द्युन्नितम् यशः ।
 न तमहो देवकृतं कृतश्च न मर्त्यकृतं नशत् ॥६॥
 स्वग्नयो वो अग्निभिः स्याम सूनो महम ऊर्जा पते । सुवीरस्त्वमस्मयुः ॥७॥

tásyéd árvanto rañbayanta āśāvas tasya dyumnítamam
 yáśah | ná tám áñho devákṛitam kútaṣ caná ná mártyakṛi-
 tam naṣat || 6 || svagnáyo vo agníbhiḥ syāma sūno sahasa
 ūrjām pate | suvīras tvám asmayúh || 7 ||

प्रशंसमानो अतिथिर्न मित्रियोऽग्नी रथो न वेद्यः ।
 त्वे श्रेमामो अपि सन्ति साधवस्त्वं राजा रयीणाम् ॥८॥
 सो अद्धा दाश्वाध्वराऽग्ने मर्तः सुभग स प्रशंस्यः । स धीभिर्गन्तु सनिता ॥९॥
 यस्य त्वमूर्ध्वो अध्वराय तिष्ठसि श्वयद्दीरः स साधते ।
 सो अर्वद्धिः सनिता स विपन्युभिः स शरैः सनिता कृतम् ॥१०॥

praśānsamāno āti-
 thir ná mitríyo 'gní rátho ná védyah | tvé kshémāso āpi
 santi sādghāvas tvám rájā rayīṇām || 8 || só addhā dāṣvā-
 dhvaró 'gne mártah subhaga sá praśānsyah | sá dbibhír
 astu sánitā || 9 || yásya tvám ūrdhvó adhvarāya tíshtḥasi
 kshayádvīrah sá sādgate | só árvadbhiḥ sánitā sá vipanyú-
 bhiḥ sá śúraiḥ sánitā kṛitām || 10 || 30 ||

॥३९॥ यस्याग्निर्वपुर्गृहे स्तोमं चनो दधीत विश्ववार्यः ।
 हव्या वा वेविषद्विषः ॥११॥

yásyāgnír vāpur grīhé stómam cáno dádghita viṣvāvār-
 yah | havyā vā vévishad víshah || 11 ||

—his speedy horses—i.e. vigorous actions—succeed in the battle field of life, and he wins brilliant fame. No evil caused by Nature or wrought by mortal man ever overtakes him. 6

O source of strength, lord of energies, may we be well favoured with your various modes of fires. May you, endowed with energy, be well disposed towards us. 7

Adorable Lord, when praised like a guest, is gracious to His friendly devotees. He is to be recognized as a lord of cosmic chariot. O Lord, verily, the virtuous find perfect security in you. You are the sovereign lord of riches. 8

O adorable Lord, may he who is the presenter of offerings be successful in getting reward. May he, O auspicious, be honoured and through his pious actions become the giver of food and wealth. 9

He, whose sacred works are blessed by your supremacy, becomes successful in life and gets children. He accomplishes his tasks through his horses, through his wise councillors and his valiant associates. 10

And so is he, in whose homes the fire divine, revered by all, is praised, and from where the divine fire conveys oblations to the all pervading Nature's bounties. 11

विप्रस्य वा स्तुवतः सहसो यहो मक्षूतमस्य रातिषु ।
 अवोदेवमुपरिमर्त्यं कृधि वसो विविदुषो वचः ॥१२॥
 यो अग्निं हव्यदातिभिर्नमोभिर्वा सुदक्षमाविवासति ।
 गिरा वाजिरशोचिषम् ॥१३॥
 समिधा यो निशिती दाशददिति धामभिरस्य मर्त्यः ।
 विश्वेत्स धीभिः सुभगो जनो अति द्युमैरुद्र इव तारिषत् ॥१४॥
 तदग्ने द्युमना भर यत्सासहत्सदने कं चिद्विणिम ।
 मन्युं जनस्य दूढ्यः ॥१५॥

víprasya vā stuva-
 tāḥ sahaso yaho makshútamasya rātīshu | avódevam upárt-
 martyam kṛidhi váso vividúsho vácaḥ || 12 || yó agnīm ha-
 vyádātibhir námobhir vā sudáksham āvívāsati | girá vājirā-
 śocisham || 13 || samídhā yó nīṣitī dāśad áditim dhāmabhir
 asya mártyaḥ | víṣvét sá dhībhiḥ subhāgo jánāñ áti dyu-
 mnaír udná iva tārishat || 14 || tát agne dyumnám á bhara
 yát sāsáhat sádane kām cid atrínam | manyúm jánasya dū-
 dhyàḥ || 15 || 31 ||

॥३२॥

येन चष्टे वरुणो मित्रो अर्यमा येन नामत्या भगः ।
 वयं तत्त शर्वमा गातुर्वित्तमा इन्द्रत्वोता विधेमहि ॥१६॥
 ते घेदग्ने स्वाध्याये ये त्वा विप्र निदधिरे नृचक्षसम् ।
 विप्रामा देव सुक्रतुम् ॥१७॥

yéna cáshṭe vāruṇo mitró aryamá yéna násatyā bhá-
 gaḥ | vayám tát te śávasā gātuvíttamā ínuratvotā vidhe-
 mahi || 16 || té ghéd agne svādhyò yé tvā vipra nidadhíre
 nṛicákshasam | víprāso deva sukrátum || 17 ||

O source of strength, giver of dwellings, may you place the prayer of the devout intelligent worshipper, who is most prompt in offering, in a rank below that of the divines and above that of the mortals. 12



He, who propitiates the powerful and quick radiating fire divine with sacrificial gifts and with reverential adoration and with praise (becomes prosperous). 13

The mortal, who adores the mother Infinity with the blazing fuel according to the prescribed modes, with his splendorous intellect shall exceed all men in renown as though he overpasses the water floods. 14

Bestow upon us, O adorable Lord, that splendour which overcomes adversities, consuming evil in our abodes, and subdues the wrath of any malignant person. 15

We adore that radiance of yours, by which the self-luminous suns known as Varuṇa, Mitra, Aryaman, Nāsatye and Bhaga shine. Through your power, may we follow that path which is protected by you, the resplendent Lord. 16

O adorable Lord, those sages are blessed by you who have established you as the observant and best benefactor of men, and the promoter of all benevolent works. 17

त इहेदि सुभग त आहुतिं ते सोतुं चक्रिरे दिवि ।
 त इद्वाजेभिर्जिग्युर्महद्भनं ये त्वे कामं न्येगिरे ॥१८॥
 भद्रो नो अग्निगहुतो भद्रा रातिः सुभग भद्रो अध्वरः ।
 भद्रा उत प्रशस्तयः ॥१९॥
 भद्रं मनः कृणुष्व वृत्रतुर्यं येना समत्सु सामहः ।
 अयं स्थिरा तनुहि भूरि शर्वतां वनेमा ते अभिष्टिभिः ॥२०॥

tá íd védim

subhaga tá áhutim té sótum cakrire diví | tá íd vájebhir
 jiggyur mahád-dhánam yé tvé káman nyeriré || 18 || bhadró
 no agnir áhuto bhadrá rātib subhaga bhadró adhvarāḥ |
 bhadrá utá prásastayah || 19 || bhadram mánah kṛṇushva
 vṛitratúrye yénā samātsu sāsāhaḥ | áva sthirá tanubi bhúri
 sárdhatām vanémā te abhíshtibhiḥ || 20 || ३२ ||

॥२३॥

ईले गिरा मनुहितं यं देवा दृतमरति न्येगिरे ।
 यजिष्ठं हव्यवाहनम् ॥२१॥
 तिग्मजम्भाय तरुणाय राजते प्रयो गायस्यमये ।
 यः पिशते सृताभिः सुवीर्यमग्निधृतेभिराहुतः ॥२२॥
 यदी घृतेभिराहुतो वाशीमग्निर्भरत उचाव च ।
 असुर इव निर्णिजम् ॥२३॥

īle girá mánurhitam yām devā dūtāni aratim nyeriré |
 yájishṭham havyaváhanam || 21 || tigmájambhāya tárūṇāya
 rájate práyo gāyasy agnáye | yāḥ piśāte sūnṛitābhiḥ su-
 víryam agnir ghrítébhir áhutaḥ || 22 || yádī ghrítébhir áhuto
 váśīm agnir bhārata úc cáva ca | ásurā iva nirñijam || 23 ||

O gracious Lord, they have at morn set up the altar, have presented oblations, and have expressed the devotional love. They by their efforts earn infinite wealth, who place their affection upon you. 18

May the fire to whom all our offerings are surrendered be propitious to us. O blessed lord, may your gifts be beneficial to us, may the worship we offer be fruitful, and may our praises yield us happiness. 19

O destroyer of evils, give us that resolute mind in our struggles of life by which we may conquer in combats, and bring down all the devices of our foes. May we propitiate you by our earnest prayers. 20

I glorify you with hymns; you are the benefactor of men. Nature's bounties honour as the royal messenger, the most adorable and the bearer of sacred offerings. 21

We offer our worldly gains to the bright shining, ever-youthful radiant fire-divine, who, when glorified with sincere praises and worshipped with dedication, bestows heroic vigour. 22

Fire-divine enkindled with sacred butter sends its flames upwards and downwards as the sun disperses his rays. 23

यो हव्यान्त्यैरयता मनुर्हितो देव आसा सुगन्धिना ।
 विवासते वार्याणि स्वध्वरो होता देवो अमर्त्यः ॥२४॥
 यदग्ने मर्त्यस्त्वं स्यामहं मित्रमहो अमर्त्यः ।
 सहसः सूनवाहुत ॥२५॥

yó havyāny aīrayatā mánurhito devá āsá sugandhínā | ví-
 vāsate vāryāṇi svadhvaró hótā devó ámartyah ॥ 24 ॥ yád
 agne mārtyas tvám syám ahám mitramaho ámartyah |
 sáharsah sūnav āhuta ॥ 25 ॥ ३३ ॥

न त्वा रासीयाभिश्शस्तये वसो न पापत्वाय सन्त्य ।
 न मे स्तोतामतीवा न दुर्हितः स्यादग्ने न पापया ॥२६॥
 पितुर्न पुत्रः सुभृतो दुरोण आ देवा एतु प्र णो हविः ॥२७॥
 तवाहमग्ने ऊतिभिर्नैदिष्ठाभिः सचेय जोषमा वसो ।
 सदा देवस्य मर्त्यः ॥२८॥
 तव कृत्वा सनेयं तव रातिभिरग्ने तव प्रशस्तिभिः ।
 त्वामिदाहुः प्रमतिं वसो ममाग्ने हर्षस्व दातवे ॥२९॥
 प्र सो अग्ने तवोतिभिः सुवीराभिस्तिरते वाजर्भर्मभिः ।
 यस्य त्वं सख्यमावरः ॥३०॥

ná tvā rāsīyābhīśastaye vaso ná pāpatváya santya | ná
 me stotāmativā ná dūrhitah syād agne ná pāpáyā ॥ 26 ॥
 pitúr ná putráḥ sūbhṛito duroṇá á devān etu pra ṇo havīḥ
 ॥ 27 ॥ távāhám agna ūtībhir nēdishṭhābhiḥ saceya jōsham
 á vaso | sādā devāsya mārtyah ॥ 28 ॥ táva krátvā saneyam
 táva rātībhir ágne táva prāśastibhiḥ | tvám íd āhuḥ prā-
 matiṁ vaso māmāgne hārshasva dātave ॥ 29 ॥ prā só agne
 távotībhiḥ suvīrābhis tirate vājabbarmabhiḥ | yāsya tvám
 sakhyám āvurah ॥ 30 ॥ ३४ ॥

He, the divine, who is the benefactor of man, the conveyor of oblations to heaven, the one with sweet fragrant mouth bestows desirable riches upon His adorers; He is the invoking priest, the immortal God. 24

O adorable Lord, shining with friendly radiance and worshipped with oblations, may I, who though a mortal, become immortal as you are. 25

O lord of riches, may I not be accused of cursing you, nor of sinfulness against you. Let not the chanter of these hymns feel dull of intellect or distress; may he not live in sin. 26

Let our offerings rise unto Nature's bounties, as the son cherished in his father's house. 27

O adorable Lord, the granter of riches, may I, who am a mortal, ever enjoy happiness through your proximate protections. 28

O adorable Lord, may I propitiate you by our deeds and by the oblation presented to you, and by your praises. Verily, O lord of wealth, they call you benevolent-minded. Delight, O adorable Lord, to give us ample wealth. 29

O adorable Lord, the one whose friendship you accept prospers through your favour. You grant him profound wealth, vigorous children and food. 30

॥३१॥

तव द्रुप्सो नीलवान्याश ऋत्विय इन्धानः सिष्णवा ददे ।
 त्वं महीनामुषसामसि प्रियः क्षपो वस्तुषु राजसि ॥३१॥
 तमागन्म सोभरयः सहस्रमुष्कं स्वभिष्टिमवसे ।
 सम्राजं त्रासदस्यवम् ॥३२॥
 यस्य ते अग्ने अन्ये अग्नये उपक्षितो वया इव ।
 विपो न द्युम्ना नि युवे जनानां तव क्षत्राणि वर्धयन् ॥३३॥

táva drapsó nílavān vāśā ritvīya indhānah sishnav á
 dade | tvām mahīnām ushāsām asi priyāḥ kshapó vástushu
 rājasi || 31 || tām āganna sōbharayah sahasramushikam sva-
 bhishtīm āvase | samrājam trāsadasyavam || 32 || yāsya te
 agne anyé agnāya upakshīto vayā iva | vípo ná dyumnā ní
 yuve jánānām táva kshatrāṇi vardhāyan || 33 ||

यमादित्यासो अद्रुहः पारं नयथ मर्त्यम् ।
 मघोनां विश्वेषां सुदानवः ॥३४॥
 यूयं राजानः कं चिच्चर्षणीसहः क्षयन्तं मानुषाँ अनु ।
 वयं ते वो वरुण मित्रार्यमन्त्स्यामेदृतस्य रथ्यः ॥३५॥
 अदान्मे पौरुकुत्स्यः पञ्चाशतं त्रासदस्युर्वधूनाम् ।
 मंहिष्ठो अर्यः सत्पतिः ॥३६॥
 उत मे प्रयियोर्वयियोः सुवास्त्या अधि तुग्वनि ।
 तिसृणां सप्ततीनां श्यावः प्रणेता भुवदसुर्दियानां पतिः ॥३७॥

yām ādityāso
 adruhaḥ pārāṃ náyatha mártiyam | maghónām víshveshām
 sudānavah || 34 || yūyām rājānah kām eie carshanīsahah
 kshāyantam mánuṣhāñ ann | vayām té vo varuṇa mītrārya-
 man syāméd ritāsya rathyāḥ || 35 || ādān me paura-kutsyāḥ
 pañcāśatam trasādasyur vadhūnām | mánhishtho aryāḥ sāt-
 patih || 36 || utá me prayīyor vayīyoḥ suvāstvē ādhi tūgvani |
 tisrīnām saptatīnām śyāvāḥ praṇetā bhuvad vāsurdīyānām
 pátih || 37 || 36 ||

O showerer of happiness, the flame of your cosmic fire is blue and crackling; it becomes fresh in every season, is resplendent and agreeable. You are the dear friend of the mighty dawn, and you shine in the glimmerings of the night. 31

We, the bearers of the gifts, approach Him for protection, who is the thousand-rayed, who is worshipped by all and who is the universal sovereign and the friend of the one, whom the wicked men are afraid of. 32

O adorable Lord, all the fires are dependent upon your fire, like branches on the stem of a tree. May I, among men, magnifying your powers, become possessed of splendour like other praisers. 33

O benevolent and generous self-luminiscent suns, only you can lead the mortal to the limit of bounties of this universe. 34

O radiant suns, overcomers of the evil men, may you punish the people who harass pious devotees. O suns, known as the Vāruna, the Mitra and the Aryaman, may we lead our life true to the eternal laws. 35

O magnificent Lord, the protector of the virtuous, destroyer of the wicked, sustainer of all the wise, may you grant hundreds of brides (500) to the family of your devotee. 36

The affluent all-pervading Lord, the Lord of cattle, gives to me a present of three times seventy (210) kine, upon the completion of my duties. 37

(२०) विंशं सूक्तम्

(१-२६) पश्चिन्त्युचस्यास्य सूक्तस्य काण्वः सोभरिकृपिः । मरुतो देवताः ।

प्रगायः (विषमर्चा ककुप् , समर्चा सतोवृहती) छन्दः ॥

॥२६॥

आ गन्ता मा रिषण्यत प्रस्थावानो मापं स्थाता समन्यवः ।

स्थिरा चिन्नमयिष्णवः ॥१॥

वीळुपविभिर्मरुत ऋभुक्षणा आ रुद्रासः सुदीतिभिः ।

इषा नो अद्या गता पुरुस्पृहो यज्ञमा सोभरीयवः ॥२॥

विद्या हि रुद्रियाणां शुष्ममुग्रं मरुतां शिमीवताम् ।

विष्णोरिषस्य मीळुहृषाम् ॥३॥

20.

Ā gantā mā rishanyata prāsthāvāno māpa sthātā sa-
manyavaḥ | sthirā cin namayishṇavaḥ || 1 || vīlupavibhir
maruta ṛbhukṣhaṇa ā rudrāsaḥ sudītībhiḥ | ishā no adyā
gatā puruspriho yajñām ā sobharīyavaḥ || 2 || vidmā hi rud-
rīyāṇām śuśhmam ugrām marūtāṃ śīmīvatām | viṣṇor
iṣasya mīlūhṛshām || 3 ||

वि द्वीपानि पापतन्तिष्ठदुच्छुनोभे युजन्त रोदसी ।

प्र धन्यान्वैरत शुभ्रखादयो यदेजथ स्वभानवः ॥४॥

अच्युता चिह्नो अज्मन्ना नानदति पर्यतासो वनस्पतिः ।

भूमिर्यामेषु रेजते ॥५॥

vī dvīpāni pāpatan tīstṭhad duśhū-
nobhē yujanta rōdasi | prā dhānvāny airata śubhrakhādayo
yād ējatha svabhānavaḥ || 4 || ācyutā cid vo ājmann ā nā-
nadati pārv-tāso vānaspātīḥ | bhūmir yāmeshu rejate
|| 5 || ∞ ||

O swift-travellers, like-spirited, benders of most rigid solid things, come hither; harm us not; withdraw not from us. 1

O benevolent cloud-bearing winds, offsprings of vital cosmic forces, come to us with your brilliant, strongwheeled chariots. O invoked by all, well-disposed to benefactors, come today to bless our sacred works with abundant food. 2

We know the vigorous might of the offsprings of the cosmic vital forces, the cloud-bearing winds, the shedders of the diffusive rain. 3

When they decked with bright weapons and shining with their own lustre burst forth on the islands, even the firm set (trees) tremble. They agitate both heaven and earth, urge on the waters and cause to tremble whatever they approach. 4

At your approach the unprecipitated mountains and trees resound. The earth trembles at their coming. 5

॥३७॥

अमाय वो मरुतो यातवे द्यौर्जिहीत उत्तरा बृहत् ।
 यत्रा नरो देदिशते तनूष्वा त्वक्षांसि बाह्वोजसः ॥६॥
 स्वधामनु श्रियं नरो महि त्वेषा अमवन्तो वृषप्सवः ।
 वहन्ते अहुतप्सवः ॥७॥
 गोभिर्वाणो अज्यते सोभरीणां रथे कोशे हिरण्यये ।
 गोबन्धवः सुजातास इषे भुजे महान्तो नः स्पर्से नु ॥८॥
 प्रति वो वृषदञ्जयो वृष्णे शर्धाय मारुताय भरध्वम् ।
 हुव्या वृषप्रयावणे ॥९॥
 वृषणश्चेन मरुतो वृषप्सुना रथेन वृषनाभिना ।
 आ श्येनासो न पक्षिणो वृथा नरो हुव्या नो वीतये गत ॥१०॥

āmāya vo maruto yātave dyaúr jīhīta úttarā bṛihát |
 yātrā nāro dédisate tanúshv á tvákshānsi bāhvōjasah ॥ 6 ॥
 svadhām ānu śrīyam nāro máhi tveshā āmavanto vṛisha-
 psavah | vāhante áhrutapsavah ॥ 7 ॥ góbhir vānó ajyate só-
 bharīṇām rāthe kōṣe hiranyāye | góbāndhavaḥ sujātāsa ishē
 bhujé mahānto na spārase nú ॥ 8 ॥ prāti vo vṛishadañjayo
 vṛishṇe śárdhāya mārutāya bharadhvam | havyā vṛishapra-
 yavne ॥ 9 ॥ vṛishanāsyéna maruto vṛishapsunā rāthēna vṛi-
 shanābbhinā | á syenāso ná pakshīno vṛithā naro havyā no
 vītāye gata ॥ 10 ॥ ३७ ॥

॥३८॥

समानमज्येषां वि भ्राजन्ते रुक्मासो अधि बाहुषु । दविद्युतवृष्टयः ॥११॥
 त उग्रासो वृषण उग्रबाहवो नर्किष्टनूपु येतिरे ।
 स्थिरा धन्वान्यायुधा रथेषु वोऽनीकैष्वधि श्रियः ॥१२॥

samānām añjy èshām ví bhrājante rukmāso ádhi bā-
 húshu | dávidyutaty rishtāyah ॥ 11 ॥ tá ugrāso vṛishana
 ugrábāhavo nákish tanúshu yetire | sthirā dhānvāny áyudhā
 rátheshu vó 'nikeshv ádhi śrīyah ॥ 12 ॥

At your furious rush, O cloud-bearing winds, the heaven seeks to rise higher to lend you free course. Then you, like strong armed leaders display your gleaming ornaments of your form. 6

The radiant, mighty, rain-shedding, undisguised leaders of cosmic sacrifice display their great splendour when they accept oblation. 7

The voice of these winds blends with the chanting of benevolent devotees in the receptacle of their golden chariot. May the mighty, nobly-born vital winds, brotherly to earth, be gracious to us and help us to grow food and rejoice. 8

O sprinklers of the libation, may you present the offerings to the rain-bestowing, swift-passing groups of cloud-bearing winds. 9

O vital winds, leaders of cosmic sacrifice, come like swift flying falcons in your rain-shedding and strong-horsed chariot, whose wheels bestow showers, to enjoy our offerings. 10

Their decoration is the same; their ornaments of gold are bright upon their arms. Their lances glitter splendidly. 11

They are fierce, vigorous and strong-armed. They need not exert to defend their bodies from attack. Their bows and arrows are ready in their chariots. The glory (of conquest) over armies is yours. 12

येषाम॑णो॑ न स॒प्रथो॑ नाम॑ त्वेष॑ अ॒श्वता॒मेक॑मि॒न्द्रजे॑ ।
 वयो॑ न पि॒त्र्यं सहः॑ ॥१३॥
 तान्व॑न्दस्व म॒रुत॑स्तौ॑ उप॑ स्तुहि॑ तेषां॑ हि धुनी॑नाम् ।
 अ॒राणां॑ न च॒रम॑स्तदे॒षां दाना॑ म॒ह्ना तदे॑षाम् ॥१४॥
 सु॒भगः॑ स व॑ ऊ॒तिष्वास॑ पूर्वा॑सु म॒रुतो॑ व्यु॒ष्टिषु॑ ।
 यो वा॑ नुनमु॒तास॑ति ॥१५॥

yéshām árno ná
 saprá'tho náma tveshām śasvatām ékam íd bhujé | váyo ná
 píttryam sáhah || 13 || tán vandasva marútas táñ úpa stuhi
 téshām hí dhúninām | arāṇām ná caramás tát eshām dānā
 mahná tát eshām || 14 || subhágah sá va ūtishv ása pūrvāsu
 maruto vyūshṭishu | yó vā nūnám utāsati || 15 || ३८ ||

॥१३॥ यस्य॑ वा यूयं॑ प्रति॑ वा॒जिनो॑ नर॒ आ ह॒व्या वी॒तये॑ ग॒थ ।
 अ॒भि ष॑ द्यु॒मैरु॒त वाज॑सातिभिः सु॒म्ना वो॑ धू॒तयो॑ न॒शत् ॥१६॥
 यथा॑ रु॒द्रस्य॑ सु॒नवो॑ दि॒वो व॑श॒न्त्यसुर॑स्य वे॒धसः॑ । यु॒वान॑स्तथे॒दसत् ॥१७॥
 ये चा॑र्ह॒न्ति म॒रुतः॑ सु॒दान॑वः स्म॒न्मीळ॑हुष॒श्चर॑न्ति ये ।
 अ॒तश्चि॑दा न॒ उप॑ वस्य॑सा ह॒दा यु॒वान॑ आ ववृ॒ध्वम् ॥१८॥
 यू॒न ऊ॒ पु न॑वि॒ष्टया॑ वृ॒ष्णः पा॒वकाँ॑ अ॒भि सो॑भरे गि॒रा ।
 गा॒य गा॒ इव॑ चर्क॑षत् ॥१९॥

yásya vā yūyám práti vājino nara á havyá vītáye ga-
 thá | abhí shá dyumnaír utá vájasātibhiḥ sumná vo dhū-
 tayo naṣat || 16 || yáthā rudráśya sūnávo divó vaśanty ásu-
 rasya vedhásah |—yúvānas táthéd asat || 17 || yé cárhanti
 marútaḥ sudānavah smán mīlhuśhaṣ caranti yé | átaṣ cid
 á na úpa váśyasā hṛidá yúvāna á vavṛidhvam || 18 || yúna
 ū shú návishtṭhaya vṛiṣṇaḥ pāvakāñ abhí sobhare girá |
 gáya gá iva cárkrishat || 19 ||

The unique and illustrious name of all of them extends like a wide-spread sea; they all enjoy, and their life-power is like the ancestral might. 13

Pay honour to these loud-roaring cloud-bearing vital winds, of whom none is the last, and admire excellent wheel-spokes of their car. That is why, their gifts are so munificent. 14

O vital winds, fortunate is he, who in old days has been secure in your protection, as is he, who is enjoying it today. 15

O leaders, agitators of everything, that sacrificer is fortunate, to whose worship you come to bless and protect, and who enjoys the felicity together with abundant viands and glory bestowed by you. 16

May this our praise be fruitful, so that ever-youthful offsprings of cosmic vital forces, creators of the cloud, coming from firmament, be pleased with us. 17

O youthful cloud-bearing winds, the showerers of rain, may you, approaching us with benevolent hearts, grant prosperity to those liberal devotees, who worship you and who propitiate you with zeal and oblation. 18

O performer of benevolent works, may you praise with your fresh songs, and urge the young purifying clouds as a farmer drags his bulls. 19

साहा ये सन्ति मुष्टिहेव हव्यो विश्वासु पृत्सु होतृषु ।
वृष्णश्चन्द्रान्न सुश्रवस्तमान्गिरा वन्दस्व मरुतो अह ॥२०॥

sāhā yé sánti musṭihéva há-
vyo víśvāsu pṛitsú hótṛishu | vṛiṣṇaṣ candrān ná suśrā-
vastamān girā vāndasva marúto áha ॥ 20 ॥ ३९ ॥

॥४०॥ गावश्चिद्धा समन्यवः सजात्येन मरुतः सर्वन्धवः ।
रिहते ककुभौ मिथः ॥२१॥
मर्तेश्चिद्धो नृतवो रुक्मवक्षस उप भ्रातृत्वमार्यति ।
अधि नो गात मरुतः सदा हि व आपित्वमस्ति निध्रुवि ॥२२॥
मरुतो मारुतस्य न आ भेषजस्य वहता सुदानवः ।
यूयं संखायः सप्तयः ॥२३॥
याभिः सिन्धुमवथ याभिस्तूर्वथ याभिर्दशस्यथा क्विर्विम ।
मयो नो भूतोतिभिर्मयोभुवः शिवाभिरसचद्विषः ॥२४॥
यत्सिन्धौ यदसिकन्यां यत्समुद्रेषु मरुतः सुवर्हिषः ।
यत्पर्वतेषु भेषजम् ॥२५॥

gāvaṣ cid ghā samanyavaḥ sajātyèna marutaḥ sában-
dhavaḥ | rihaté kakúbho mitháḥ ॥ 21 ॥ mártas cid vo nṛi-
tavo rukmavakshasa úpa bhrātrítvām áyati | ádhi no gāta
marutaḥ sádā hí va āpitvām ásti nídhruvi ॥ 22 ॥ máruto
márutasya na á bheshajásya vahatā sudānavaḥ | yūyām
sakhāyaḥ saptayaḥ ॥ 23 ॥ yábhiḥ síndhum ávatha yábhis
túrvatha yábhir daśasyáthā krívim | máyo no bhūtotíbhīr
mayobhuvah śivábhīr asacadvishaḥ ॥ 24 ॥ yát síndhau yád
ásiknyām yát samudréshu marutaḥ subarhishaḥ | yát párvat-
teshu bheshajám ॥ 25 ॥

Honour with praise the cloud-bearing winds, the senders of rain, the givers of pleasure, the liberal bestowers of food, and who, like a celebrated boxer, overcomes his challengers in every fight. 20

The cloudy winds which are of equal wrath and vigour, the offsprings of the mother interspace, related by a common origin, they, one by one, finally occupy all the quarters of the horizon. 21

O the cloud-bearing winds, dancing through in the midspace, and decorated with golden breast-plates (at the time of thunder and lightning), any mortal who invokes you, gets your vigour and rigour (i.e. your brotherhood). May you be favourably inclined to us, as we crave for your affinity, that would be available to us in due time. 22

O bounteous, friendly, and swift-gliding clouds, bring to us the boon of medicaments that belong to your group. 23

O bringers of delight, the unconquerable by adversaries, may you bestow happiness upon us, and also provide us with those auspicious protections with which you guard the oceans and with which you destroy evils and which you furnish streams of water. 24

O kind-hearted cloud-bearing winds, whatever healing balm you provide to rivers, channels, oceans, or mountains or whatever they contain, may you come (with them). 25

विश्वं पश्यन्तो बिभृथा तनूष्वा तेना नो अधि वोचत ।
क्षमा रपो मरुत आतुरस्य न इष्कर्ता विहृतं पुनः ॥२६॥

vīśvam pásyanto bibhṛithā tanúshv
ā tēnā no ádhi vocata | kshamá rápo maruta áturasya na
ishkartā víbrutam púnah || 26 || 40 ||

[अथ चतुर्थोऽनुवाकः ॥]

(२१) एकविंशं सूक्तम्

(१-१८) अष्टादशार्चस्यास्य सूक्तस्य काण्वः सोभरिकेपिः । (१-१९) प्रयमादिषोडशार्चाभिन्द्रः, (१७-१८) सप्त-
दशयष्टादस्योश्च चित्रस्य दानस्तुतिर्देवते । प्रगायः (विषमर्चा ककुप्, समर्चा सतोदृहती) उन्दः ॥

॥१॥ वयमु त्वामपूर्व्य स्थुरं न कञ्चिद्भरन्तोऽवस्यवः ।
वाजे चित्रं हवामहे ॥१॥
उप त्वा कर्मन्नुतये स नो युवोग्रश्चक्राम यो धृषत् ।
त्वामिद्व्यवितारं ववृमहे सखाय इन्द्र सानसिम् ॥२॥
आ याहीम इन्दुवोऽश्वपते गोपत उर्वरापते । सोमं सोमपते पिब ॥३॥
वयं हि त्वा बन्धुमन्तमबन्धवो विप्रास इन्द्र येमिम् ।
या ते धामानि वृषभ तेभिरा गहि विश्वेभिः सोमपीतये ॥४॥
सीदन्तस्ते वयो यथा गोश्रूति मधौ मदिरै विवक्षणे ।
अभि त्वामिन्द्र नोनुमः ॥५॥

21.

Vayám u tvám apūrvya sthūrām ná kác cid bháranto
'vasyávaḥ | vāje citrām havāmahe || 1 || ūpa tvā kárman
ūtāye sá no yúvográs cakrāma yó dhṛishát | tvám íd dhy
àvitāram vavṛimāhe sákhāya indra sānasím || 2 || ā yāhīmá
índavó 'śvapate gópata ūrvarāpate | sōmaṁ somapate piba
|| 3 || vayám lí tvā bāndhumantam abandhāvo víprāsa indra
yemimá | yá te dhāmāni vṛishabha tébhīr ā gabi víśvebhiḥ
sōmapītaye || 4 || sídantas te váyo yathā góśrite mādhaus
madiré vivákshāne | abhí tvám indra nonumah || 5 || 1 ||

O cloud-bearing winds, observants of the entire universe, you carry all (these healing balms) on your body; so, may you be pleased to instruct us the way to use them. Let the sick and wicked be cured; may the sick reestablish his enfeebled frame. 26

21

O unparalleled Lord, possessor of marvellous wealth and wisdom, desirous of your protection, we invoke you as men call stout men for help. 1

O resplendent Lord, we depend on you for protection at all our sacred works. You are ever young, fierce and resolute; may you come to us. We, your friends, rely upon you as our protector and benefactor. 2

O Lord of vigour, of wisdom, and of command, Lord of splendour, may you come and drink the effused elixir of sweet devotion. 3

O Lord of resplendence, we are enlightened, but destitute of loving relations. Let us connect ourselves with you, as you are our best loving relation. O, showerer of blessings, come to us with all your glories, to drink the elixir of devotional love. 4

Gathering like a flock of birds, by the side of your exhilarating, heaven-bestowing, celestial beverage mixed with devotion, we repeatedly glorify you, O Lord of resplendence. 5

॥२॥

अच्छा च त्वेना नमसा वदामसि किं मुहुश्चिद्दि दीधयः ।
 सन्ति कामासो हरिवो ददिष्टं स्मो वयं सन्ति नो धियः ॥६॥
 नूना इदिन्द्र ते वयमुती अभूम नहि नू ते अद्रिवः ।
 विद्या पुरा परीणसः ॥७॥
 विद्या सखित्वमुत शूर भोज्यमा ते ता वज्रिन्नीमहे ।
 उतो समस्मिन्ना शिशीहि नो वसो वाजे सुशिप्र गोमति ॥८॥
 यो न इदमिदं पुरा प्र वस्य आनिनाय तमु वः स्तुषे ।
 सखाय इन्द्रमुतये ॥९॥
 हर्यश्च सत्पतिं चर्षणीसहं स हि ष्मा यो अमन्दत ।
 आ तु नः स वयति गव्यमश्व्यं स्तोतृभ्यो मघवा शतम् ॥१०॥

āchā ca tvainā nāmasa vādāmasi kīm mūhuṣ cid vī
 dīdhayah | śānti kāmāso harivo dadīsh tvām smó vayām
 śānti no dhīyah || 6 || nūtnā id indra te vayām ūtī abhūma
 nahī nū te adrivah | vidmā purā pārīṇasaḥ || 7 || vidmā sa-
 khitvām utā śūra bhojyām ā te tā vajrinn īmahe | utó sa-
 masminn ā śiṣīhi no vaśo vāje suṣipra gómati || 8 || yó na
 idám-idám purā prā vāsya ānināya tām u va stushe | sá-
 kbāya índram ūtāye || 9 || hāryaśvam sátpatim carshanīśa-
 ham sá hi śmā yó ámandata | á tú nah sá vayati gāvyaṁ
 āśvyam stotṛībhyo maghāvā śatām || 10 || २ ||

॥३॥

त्वया ह त्वद्युजा वयं प्रति श्वसन्तं वृषभ ब्रवीमहि ।
 संस्थे जनस्य गोमतेः ॥११॥
 जयेम कारे पुरुहूत कारिणोऽभि तिष्ठेम दृढ्यः ।
 नृभिर्वृत्रं हन्याम शूश्रूयाम चावेरिन्द्र प्र णो धियः ॥१२॥

tvāya na svid yujā vayām prāti śvasāntaṁ vṛishabha
 bruvīmahi | samsthé jānasya gómataḥ || 11 || jāyema kārē
 puruhūta kārīno 'bhī tiṣṭhema dūḍhyah | nṛībhīr vṛitrām
 hanyāma śūśruyāma cāver indra prā no dhīyah || 12 ||

We repeat to you our praises with reverential prayer. Why do you still hesitate ? O master of vigour, you are liberal; let our desires be granted. We are yours and our hymns are for you. 6

O wielder of the bolt of justice, not in recent times alone, have we obtained your protection; we do not yet know of anyone, old and aged, who is a greater benefactor than you. 7

O possessor of adamantine will power, we acknowledge your friendship, and your rich rewards to be enjoyed through you, and solicit both of them of you. O giver of dwellings, Lord of excellent splendour, may you sustain us in all abundance and in cattle and milk. 8

O my friends, I glorify that Lord of resplendence, who brings to us of old this or that excellent wealth. 9

The one, who glorifies the Lord of energies, the protector of the good, the over-comer of enemies, obtains happiness. May the bounteous Lord bestow upon his worshippers hundreds of riches in cattle and horses. 10

O showerer of blessings, may we, with you as our ally, withstand the man, who, in alliance with a man possessing vast wealth, assails us in contest. 11

O much invoked Lord of resplendence, may we conquer in battle those contending against us; and may we resist the malignant. May we, aided by the leaders, destroy the demon of evil forces; may we be prosperous, and may you protect our sacred works. 12

अ॒भ्रा॒तृ॒व्यो अ॒ना त्वम॑ना॒पिरिन्द्र॑ ज॒नुषा॑ स॒नाद॑सि ।
 यु॒धेदा॑पि॒त्वमिच्छ॑से ॥१३॥
 न॒की रे॒वन्ते॑ स॒ख्याय॑ वि॒न्दसे॑ पी॒यन्ति॑ ते सु॒गश्चः॑ ।
 यदा॑ कृ॒णोपि॑ न॒दन्तुं॑ स॒मृह॑स्यादि॒त्पित॑व हू॒यसे ॥१४॥
 मा ते॑ अ॒माजु॑रो यथा॒ मृग॑स इन्द्र॒ सख्ये॑ त्वाव॑तः ।
 नि प॑दाम॒ सचा॑ सुते ॥१५॥

abhrā-

trivyó aná tvám ánāpir indra janúshā sanād asi | yudhéd
 āpitvām icchase || 13 || nākī revāntam sakhyāya vindase pī-
 yanti te surāṣvaḥ | yadā kṛṇōshi nadānūm sām ūhasy ād
 it pitēva hūyase || 14 || mā te amājūro yathā mūrāsa indra
 sakhyé tvāvataḥ | ní shadāma sácā suté || 15 || * ||

मा ते॑ गो॒दत्र॑ नि॒रंग॑म॒ गध॑स इन्द्र॒ मा ते॑ गृ॒हाम॑हि ।
 दृ॒ष्ट्वा चि॑द॒र्यः प्र॑ मृ॒शाभ्या॑ भ॒र न ते॑ द॒मानं॑ आ॒दभे॑ ॥१६॥
 इन्द्रो॑ वा घ॒दिय॑न्म॒घं सर॑स्वती वा सु॒भगा॑ दु॒र्दिव॑सु ।
 त्वं वा॑ चि॒त्र द॒ाशुषे॑ ॥१७॥
 चि॒त्र इ॒द्राजा॑ ग॒जका॑ इ॒दन्य॑के॒ यके॑ सर॑स्वती॒मनु॑ ।
 प॒र्जन्ये॑ इ॒व त॑त॒नद्दि॑ वृ॒ष्ट्या स॒हस्र॑म॒युता॑ द॒दत॑ ॥१८॥

mā te godatra nīr arāma rādhasa indra mā te grīhā-
 mahi | dṛiṣṭhā cid aryāḥ prā mṛiṣābhy ā bhara mā te dā-
 māna ādābhe || 16 || indro vā ghéd īyan maghām sārāsvatī
 vā subhāgā dadīr vāsu | tvām vā citra daśuṣhe || 17 || citra
 id rājā rājakā id anyaké yaké sārāsvatīm ānu | parjanya
 iva tatānad dhī vṛiṣṭyā sahāsram ayūtā dādat || 18 || * ||

O resplendent Lord, since eternity you have neither rival nor any companion. Surely you seek company of one who loves to fight against the odds of life. 13

Surely you do not acknowledge friendship of the wealthy man. Those who are puffed up with wine offend you. When invoked as a protector, you promote sacred worship and expel niggardliness. 14

O Lord of resplendence, let us not, like fools, disregard your friendship, and lose for nothing a friend like yours. Let us all assemble together to accomplish the sacred duties. 15

O resplendent Lord, giver of cattle, may we not miss your gracious gifts; let us not accept it from anyone other than you. May you, O Lord, confirm to us permanent riches; bestow them upon us. Your gifts can never be made vain. 16

Is it not the resplendent Lord, that gives to the liberal donor so much affluence? Or is it not the auspicious divine speech, that gives such a marvellous treasure? Surely it is you, O wondrous Lord, who gives it. 17

Verily the wonderful Lord, giving thousands and tens of thousands to His people, overspreads His glory, far beyond, than what other petty kinglings, on the river side, could do. The lord of clouds overspreads the earth with rain. 18

(२२) द्वाविंशं सूक्तम्

(१-१८) अष्टादशचर्यास्य सूक्तस्य काण्वः सोमश्चर्याः । अश्विनौ देवते । (१-६) प्रथमादिपङ्क्तिं प्रगाथः

(विषमचां बृहती. समचा सतोबृहती). (७) समस्या बृहती. (८) अष्टम्या अनुष्टुप, (९-१०, १३-१८)

नवमीदशमयोमयोदश्यादिपङ्क्तिः । काकुभः प्रगाथः (विषमचां ककुप. समचा सतोबृहती).

(११) एकादश्याः ककुप. (१२) द्वादश्याश्च मध्यम्यानिश्चिष्टुप छन्दसि ॥

॥२॥

ओ त्यमह् आ रथमद्या दंसिष्ठमृतये ।
 यमश्चिना सुहवा रुद्रवर्तनी आ सूर्यायै तस्थुः ॥१॥
 पूर्वापुषै सुहवै पुरुस्पृहै भुज्यु वाजेषु पृथ्यम् ।
 सचनावन्तं सुमतिभिः सोभरे विद्वेषसमनेहसम् ॥२॥

22.

Ó tyám ahva á rátham adyá dānsishtham ūtāye | yām
 aśvinā suhavā rudravartanī á sūryāyai tasthāhuḥ || 1 ||
 pūrvāpūṣham suhāvam purusprīham bhujyūṃ vājeshu pūr-
 vyam | sacanāvantaṃ sumatībhiḥ sobhare vídveshasam ane-
 hāsam || 2 ||

इह त्या पुरुभृतमा देवा नमोभिर्गश्चिना ।
 अर्वाचीना स्वयमे कगमहे गन्तारा दाशुषो गृहम् ॥३॥
 युवो रथस्य परि चक्रमीयत ईर्मान्यद्वामिषण्यति ।
 अस्माँ अच्छा सुमतिर्या शुभस्पती आ धेनुरिव धावतु ॥४॥
 रथो यो वो त्रिवन्धुरो हिरण्याभीशुरश्चिना ।
 परि द्यावापृथिवी भूषति श्रुतस्तेन नासत्या गतम् ॥५॥

ihā tyā purubhūtama devā nāmobhir aśvinā |
 arvācīnā sv āvase karāmahe gāntārā daśuśho grīhām || 3 ||
 yuvó rāthasya pári cakráṃ iyata īrmānyád vām ishanyati |
 asmāñ áchā sumatír vām śubhas patī á dhenúr iva dhā-
 vatu || 4 || rātho yó vo trivandhuró hīraṇyabhisur aśvina |
 pári dyāvāprithivī bhūṣhati śrutás téna nasatyā gatam
 || 5 || 5 ||

I invoke today for our protection that splendid cosmic chariot, on which, O adorable twin-divines, ascending along the red-coloured paths, you proceed to wed the divine dawn. 1

O pious benefactor, celebrate with praises the chariot, which is the supporter of former (praisers), easily invoked, much-longed for, the preserver, the foremost in battles, reliable, the scatterer of enemies, and without a rival or foe. 2

We incite by our adorations on this occasion the omnipresent twin-divines, the overcomers of foes, so that they may come down for our protection and proceed to the dwelling of the worshipper. 3

One of the wheels of your chariot moves in every direction; the other, speeds for you on its onward course. O Lords of rain, let your benevolence hasten towards us as a cow to her calf. 4

O twin-divines, your celebrated chariot has a triple seat and reins of gold. That famous chariot traverses the heaven and earth, thereon, O ever-true divines, come to us. 5

॥६॥

दशस्यन्ता मनवे पूर्व्यं दिवि यवं वृकेण कर्षथः ।
 ता वामद्य मुमतिभिः शुभस्पती अश्विना प्र स्तुवीमहि ॥६॥
 उप नो वाजिनीवस् यातमृतस्य पृथिभिः ।
 येनिस्तृप्ति वृषणा त्रामदस्यं महे अत्राय जिन्वथः ॥७॥

daśasyāntā mānave pūrvyāṃ divī yavaṃ vṛikeṇ karsha-
 thah | tā vām adyā sumatībhiḥ śubhas patī āśvina prā stu-
 vīmahi || 6 || ūpa no vajīnīvasū yatām rītāsya pṛthībhiḥ | yé-
 bhis trīkṣhīm vṛiṣaṇā trasadasyavām mahé kshatrāya jīn-
 vathah || 7 ||

अयं वामद्रिभिः सुतः सोमो नरा वृषण्वम् ।
 आ यातं सोमपीतये पिवतं दाशुषो गृहे ॥८॥
 आ हि महतमश्विना ग्धे कोशे हिरण्यये वृषण्वम् ।
 युञ्जाथां पीवरीरिपः ॥९॥

ayāṃ vām ādribhiḥ sutāḥ sómo nara vṛiṣaṇ-
 vasu | á yatām sōmapītaye pībatam dāśúsho grīhé || 8 || á
 hí mahātām āśvina ráthe kōṣe hiraṇyāye vṛiṣaṇvasū | yuñ-
 jātham pīvarīr īśhah || 9 ||

याभिः पक्थमवथो याभिर्गृधिगुं याभिर्वभुं विजोपमम् ।
 ताभिर्नो मधु तृयमश्विना गतं भिपुत्र्यतं यदानुगम् ॥१०॥

yābhiḥ pakthām āvatho yābhir
 ādhrigum yābhir babhrūṃ vījoshasam | tābhir no makshú
 túyaṃ āśvinā gatam bhishajyātām yād āturam || 10 || ८ ||

O twin-divines, Lords of splendour, bestowing upon mankind the rain from the firmament, you enable him to cultivate the soil with plough and reap the barley. Now, therefore, we exalt you both with praises. 6

O twin-divines, lords of precious wealth, showerers of blessings, come to us by those paths of eternal cosmic order, by which you have been going to cherish the fearless men, the overcomers of lawless robbers, and grant them vast wealth. 7

O leaders of cosmic sacrifice, affluent in rain, this elixir of divine love has been expressed by the hard work (grinding with stones) for you; come to enjoy this elixir. May you be pleased to drink it in the dwelling of the pious worshipper. 8

O twin-divines, Lords of plenteous wealth, ascend your cosmic golden chariot, a store-house of coarse food and bring it to us. 9

O twin-divines, with speed come to us with those protections with which you cure the rickety, the rheumatic and the leucodermic patients while they are engaged in propitiating you, and administer medicine to the sick. 10

॥ ११ ॥

यदध्रिगावो अध्रिगु इदा चिदहो अश्विना हवामहे ।

वयं गीर्भिर्विपन्यवः

॥ ११ ॥

ताभिग यातं वृषणोप मे हव विश्वप्सु विश्ववार्यम् ।

इषा मंहिष्ठा पुरुभूतमा नग याभिः क्रिवि वावृधुस्ताभिग गतम् ॥ १२ ॥

ताविदा चिदहानां तावश्विना वन्दमान उप ब्रुवे ।

ता ऊ नमोभिर्गमहे

॥ १३ ॥

ताविदोपा ता उपमि शुभस्पती ता यामन्नृद्रवर्तनी ।

मा नो मतीय रिषवे वाजिनीवम् पुगे रुद्रावति ख्यतम् ॥ १४ ॥

आ सुगम्याय सुगम्यं प्राता रथेनाश्विना वा सक्षणी ।

हुवे पितेव सोभरी

॥ १५ ॥

yād ādhrigāvo ādhrigū idā cid āhno asvīna hāvamahe
 vayāṃ girbhīr vipanyāvaḥ || 11 || tābhir ā yātaṃ vṛishanōpa
 me hāvaṃ viśvāpsuṃ viśvāvāryam | iśā māṇhishṭhā puru-
 bhūtama narā yābhiḥ krivīm vāvṛidhūs tābhir ā gataṃ || 12 ||
 tāv idā cid āhānāṃ tāv asvīna vāndamāna ūpa bruve | tā
 u nāmobhir īmahe || 13 || tāv id dosha tā ushāsi śubhās
 pāti tā yāman rudrāvartanī | mā no mātaya ripāve vajim-
 vasu parō rudrav āti khyatam || 14 || ā sūgmyaya sūgmyam
 prātā rāthenasvīna vā sakshānī | huvé pitēva sōbharī
 || 15 || 7 ||

॥ १६ ॥

मनोजवसा वृषणा मदच्युता मक्षुग्माभिर्नुतिभिः ।

आगताच्चिदृतमस्मे अवसे पूर्विभिः पुरुभोजसा

॥ १६ ॥

आ नो अश्वविदश्विना नृतिर्यामिष्टं मधुपातमा नग ।

गोमदस्रा हिरण्यवत

॥ १७ ॥

mānojavasā vṛishana madacyutā makshungamābhir uti-
 bhiḥ | arāttāc cid bhūtam asmé āvase purvibhiḥ purubho-
 jasa || 16 || ā no āsvāvad asvīna vartīr yāsisṭham madhu-
 pātamā narā | gōmad dasrā hīraṇyavat || 17 ||

We, the dedicated chanters, continuously invoke you with our hymns, while you speedily go to the assigned duty at the dawn of the day. 11

O showerers of blessings, leaders, come in response to my manifold all propitiating invocations with your necessary protections; you are munificent in gifts, overcomers of numerous foes and augmenters of hard workers. May you come with your protections hitherward. 12

I address to both of these twin-divines, whom I adore with reverence at break of day. 13

We adore those protectors of pious persons, traversers of fierce paths, at eve, at dawn, and at mid-day. Therefore, O vital powers, Lords of nourishing food, hereafter give us not utterly as prey to mortal foe. 14

O inseparable twin-divines, may you bring happiness in your chariot at early dawn for me, who solicits happiness of you. The pious devotee invokes you both in the same way as his father (did). 15

O swift as thought, the showerers of blessings, the humiliator of the arrogant, givers of enjoyment to many, may you be ever near to us for our security, with your many and prompt protections. 16

O twin-divines, wonder-workers, drinkers of the sweetness, O leaders, come to our dwellings, abounding with horses, with cattle and with gold. 17

सुप्रावर्गं सुवीर्यं सुष्ठु वार्यमनाश्रुष्टं रक्षस्विना ।
अस्मिन्ना वामायाने वाजिनीवसु विश्वा वामानि धीमहि ॥१८॥

suprāvargāṃ
suvīryam sushthū vāryam ānādhṛishtaṃ rakshasvīnā | asmīnn
ā vām āyāne vājīnīvasū vīsvā vāmāni dhīmahi || 18 || १८ ||

(२३) प्रयोवितां मृतम

(१-३०) विनाशक्यान्व मृतम्य वयश्चो विश्वमना क्रियः । अग्निदेवता । उष्णिक् छन्दः ॥

॥१॥ ईलिष्या हि प्रतीत्यं यजस्व जातवेदसम् । चरिष्णुधूममगृभीतशोचिषम् ॥१॥
दामानं विश्वचर्षणेऽग्निं विश्वमनो गिरा । उत स्तुषे विष्वर्धसो रथानाम् ॥२॥
येषामाबाध ऋग्मये इषः पूक्षश्च निग्रभे । उपविदा वह्निर्विन्दते वसु ॥३॥
उदस्य शोचिरस्थादीदियुषो व्यजरम् । तपुर्जम्भस्य सुयुतो गणश्रियः ॥४॥
उदु तिष्ठ स्वध्वर स्तवानो देव्या कृपा ।
अभिरल्या भासा बृहता शुशुक्निः ॥५॥

23.

Īlishvā hī prativyāṃ yājasva jātāvedasam | carishṇūdhū-
nam āgribhītasocisham || 1 || dāmānam viśvacarshaṇe 'gnīm
viśvamano girā | utā stushe viśhpardhaso rāthānam || 2 ||
yēshām ābādha ṛgmīya ishāḥ priksāḥ ca nigrābhe | upa-
vidā vāhnir vindate vāsu || 3 || ūd asya socīr asthād didi-
yūsho vy ājāram | tāpurjambhasya sudyūto gaṇasṛīyah || 4 ||
ūd u tiṣṭha svadhvara stāvāno devyā kṛpā | abhikhyā
bhāsā bṛhatā śuśukvāniḥ || 5 || १८ ||

May we obtain from you that wealth which is spontaneously bestowed, which is strong, firm, excellent, and unassailable by lawless people. At your coming this way, may we obtain from you, Lords of ample wealth and wisdom, all good things. 18

23

May you adore that omniscient fire divine, who encounters enemies, whose smoke wanders at will and who is of unobstructed radiance. 1

May you, the all-beholding, and the beloved of all, commend with songs the fire-divine, who gives means of conveyance to the unenvious devotees. 2

The (fire-divine), the bearer of oblations, is the repeller of foes and is to be glorified by hymns. He arrests the food and drink, and also takes away wealth of those of whom he fore-knows (the neglect of sacrifices). 3

His imperishable lustre and radiance rise high. His bright blazing teeth, like flames, are glorious among all the people. 4

O embodiment of benevolence, the one who is worthily worshipped and glorified, may you rise up with celestial lustre. Verily, you are radiant with lofty splendour. 5

॥१०॥ अग्ने याहि सुशस्तिभिर्हव्या जुह्वान आनुषक् । यथा दूतो बभूथ हव्यवाहनः ॥६॥
 अग्निं वः पूर्य हुवे होतारं चर्षणीनाम् । तमयावाचा गृणे तम् वः स्तुषे ॥७॥
 यज्ञेभिरद्भुतकृतं यं कृपा सुदयन्त इत् । मित्रं न जने सुधितमृतावनि ॥८॥
 कृतावानमृतायवो यज्ञस्य साधनं गिरा । उपो एनं जुजुषुर्नमसस्पदे ॥९॥
 अच्छा नो अङ्गिरस्तमं यज्ञासो यन्तु संयतः ।
 होता यो अस्ति विश्वा यशस्तमः ॥१०॥

ágne yāhí susastibhir havyá júhvana anushák | yáthā
 dūtó babhútha havyavábanah || 6 || agnīm vaḥ pūrvyām huve
 hótāraṁ carshaṇīnām | tām ayā vācā gṛiṇe tām u va stushe
 || 7 || yajnébhir ádbhutakratum yām kṛipá sūdáyanta ít |
 mitráṁ ná jáne súdhitam ritáyani || 8 || ritāvanam ritāyavo
 yajñāsya sádhanam girá | úpo enam jujushur námasas padé
 || 9 || áchā no angirastamaṁ yajñāso yantu samyátaḥ | hótā
 yó ásti viksoḥ ॐ yaśástamaḥ || 10 || 10 ||

॥११॥ अग्ने तव त्वे अजरेन्धानासो बृहद्भाः । अश्वा इव वृषणस्तविषीयवः ॥११॥
 स त्वं न उर्जा पते रयिं रास्व सुवीर्यम् । प्रावनस्तोके तनये समत्स्वा ॥१२॥
 यद्वा उ विस्पतिः शितः सुप्रीतो मनुषो विशि ।
 विश्वेदुमिः प्रति रक्षसि सेधति ॥१३॥

agae tava tyé ajaréndhānāso bṛihád bháh | áśvā iva
 vṛisbaṇas tavishīyāvah || 11 || sá tvām na ūrjām pate rayīm
 rāsva suvíryam | práva nas toké tánaye samátsv á || 12 ||
 yád vá u viśpátih śitáh súprīto mánusho viśi | viśvéd
 agnīḥ práti rākshānsi sedhati || 13 ||

O fire-divine, you are called straight to our offerings. Please come through our eulogies, for you have been our messenger and the bearer of oblations. 6

I invoke for you the fire-divine, who is the ancient ministrant priest of men. I praise him with this hymn, and glorify him for you. 7

It is he, who is marvellous in his working, whom they animate with solemn ceremonies. He is kind as a friend to those men, who preserve the sanctity of the eternal laws. 8

O law-lovers, adore him with praise at the place of work and worship. He is gratified by worship and is the accomplisher of the sacrifice. 9

Let all our sacred performances be presented to chief of the fire priests, the most illustrious amongst men. 10

O undecaying fire-divine, all these vast enkindled lights, shining like horses and like stallions, and showing forth their strength, belong to you. 11

O Lord of fuel and energy, may you give us riches, combined with heroic strength, and defend us, with our sons and grandsons, in our struggles. 12

When the fire-divine, the lord of men, is sharpened by sacrifice, and is well pleased to be present in the homes of mankind, he averts all evil spirits from you. 13

श्रुष्ट्यग्ने नवस्य मे स्तोमस्य वीर विस्पते ।

नि मायिनस्तपुषा रक्षसो दह ॥१४॥

न तस्य मायया चन रिपुरीशीत मर्त्यः । यो अमये ददाश हव्यदातिभिः ॥१५॥

śrushty āgne nāvasya

me stómasya yira vispate | ní mayínas tápusha raksháso
daha || 14 || ná tásya máyáyā caná ripúr ısıta mártyaḥ | yó
agnáye dadásha havyádātibhiḥ || 15 || 11 ||

॥१२॥ व्यश्वस्त्वा वसुविदमुक्षप्युरप्रीणादृषिः । महो राये तमु त्वा समिधीमहि ॥१६॥
उशना काव्यस्त्वा नि होतारमसादयत् । आयजिं त्वा मनवे जातवेदसम् ॥१७॥

vyāśvas tva vasuvídam ukshapyúr aprīṇad řishih | mahó
rayé tám u tvā sám idhmahi || 16 || uśaná kavýas tvā ní
hótaram asādayat | āyajín tvā mánave jatāvedasam || 17 ||

विश्वे हि त्वा सजोषसो देवासो दूतमक्रत । श्रुष्टी देव प्रथमो यज्ञियो भुवः ॥१८॥
इमं घा वीरो अमृतं दूतं कृष्वीत मर्त्यः । पावकं कृष्णवर्तनिं विहायसम् ॥१९॥
तं हुवेम यतस्तुचः सुभासं शुक्रशौचिषम् । विशाममिमजरं प्रनमीड्यम् ॥२०॥

vísve hí tvā sajóshaso deváso dūtám ákrata | śrushtí deva
prathamó yajñíyo bhuvah || 18 || imám gha viró aurítam
dūtám kṛiṇvita mártyaḥ | pāvakám kṛishṇāvartaniṁ viha-
yasam || 19 || tám huvema yatásrucāḥ subhásam śukrášo-
cisham | viśám agnīm ajáram pratnám ídham || 20 || 12 ||

O brave fire-divine, lord of men, on hearing my new praise, may you consume the guileful lawless people with your flames. 14

No hostile mortal can ever prevail by fraud over him, who serves fire-divine well with sacred presentations. 15

The fast-moving austere sage, the showerer of virility, has been adoring you, O bestower of wealth; so we too enkindle you for acquiring ample riches. 16

Illustrious sage, and his son have been establishing you, O omnipresent, as the ministrant priest, and the offerer of worship for mankind. 17

All the consentient divine powers honour you to accept you as their messenger. May you, O divine fire, the first of all divines, become the object of their worship without delay. 18

May the pious mortal honour this immortal, purifying, smoke-pursuing, mighty one his messenger. 19

Let us with uplifted ladles invoke Him, the brilliant, bright-shining, undecaying, eternal fire-divine, who must be adored by men. 20

॥१३॥ यो अस्मै हव्यदातिभिराहुतिं मर्तोऽविधत् । भूरि पोषं स धत्ते वीरव्यशः ॥२१॥
 प्रथमं जातवेदसमग्निं यज्ञेषु पूर्व्यम् । प्रति स्रुगेति नमसा हविष्मती ॥२२॥
 आभिविधेमाम्नाये ज्येष्ठाभिव्यश्चवत् । मंहिष्ठाभिर्मतिभिः शुक्रशोचिषे ॥२३॥
 नूनमर्चं विहायसे स्तोमेभिः स्थूरयूपवत् । ऋषे वैयश्च दम्यायाग्नेये ॥२४॥
 अतिथिं मानुषाणां सूनुं वनस्पतीनाम् । विप्रा अग्निमवसे प्रत्नमीळते ॥२५॥

yó asmai havyádātibhir āhutim mārto 'vidhat | bhāri
 pōshaṃ sā dhatte vīravad yāsaḥ || 21 || prathamam jātāve-
 dasam agnīm yajñēshu pūrvyām | prāti srūg eti nāmāsa
 havishmati || 22 || ābhir vidhemāgnāye jyēsthābhir vyaśva-
 vāt | mānhishṭbabbhir matībhiḥ śukraśocishe || 23 || nūnām
 arcā vihayase stōmebhi sthūrayūpavāt | ṛiṣhe vaiyaśva
 dāmyayāgnāye || 24 || ātithim mānushāṇām sūnūm vānaspā-
 tīnām | viprā agnīm āvase pratnām īlate || 25 || 13 ||

॥१४॥

महो विश्वाँ अभि पतोऽग्निं हव्यानि मानुषा ।

अग्ने नि षत्सि नमसाग्निं ब्रह्मिणि ॥२६॥

वंस्वा नो वार्या पुरु वंस्व रायः पुरुस्पृहः । सुवीर्यस्य प्रजावतो यशस्वतः ॥२७॥
 त्वं वरो सुषाम्णेऽग्ने जनाय चोदय । सदा वसो रतिं यविष्ठु शश्वते ॥२८॥

mahó viśvañ abhí shatò 'bhí havyañi mānushā | āgne
 ní sbatsi nāmasādhi barhishi || 26 || vānsvā no vāryā purú
 vānsva rāyāḥ purusprīhaḥ | suvīryasya prajāvato yāśasva-
 taḥ || 27 || tvām varo sushāmnē 'gne jānāya codaya | sādā
 vaso rātīm yavishṭha śāśvate || 28 ||

The man, who by holy presenters of oblations makes offerings to Him, receives ample nourishment, with progeny and fame. 21

The ladle charged with the oblation proceeds with reverence at sacred ceremonies to the eternal fire-divine, the first of the Gods, the cognizant of all that exists. 22

Let us glorify the fire-divine, brilliant like an austere sage with these excellent and most pious praises. 23

O austere sage, let us adore, like a confirmed worshipper, the far-spreading, domestic fire-divine with praises. 24

Pious men honour the eternal fire-divine, the prime source of the forest trees, for protection, like the welcomed guest of men. 25

O fire-divine, be established on the altar of sacred grass, installed with reverence in the presence of all those worshippers to accept the oblations of men. 26

Grant us abundant treasures, grant the opulence, which all crave, comprehending vigour, offspring and fame. 27

O dear Lord, the youngest, the adorable, may you ever bestow riches upon the peaceful and firm person. 28

त्वं हि सुप्रनूरमि त्वं नो गोमतीरिषः । महो रायः सातिमग्ने अपा वृद्धि ॥२९॥
अग्ने त्वं यशा अस्या मित्रावरुणा वह । ऋतायाना सम्राजा पुतदक्षसा ॥३०॥

tvám hí supratúr ási
tvám no gómatir íshah | mahó rayáh sātīm agne āpā vṛidhi
॥ 29 ॥ āgne tvám yaśā asy ā mitrávaruṇā vaha | rítāvānā
samrājā pūtádakshasā ॥ 30 ॥ 14 ॥

(२४) वनविशं मनस

(१-३०) त्रिगहबस्यास्य मनस्य वयसो विश्वमना क्रयः । (१-२५) प्रथमादिममविशन्त्यवामिन्द्रः ।

(२८-३०) अष्टाविश्यादिवृषस्य च सौताम्यस्य वगेदोनन्तिर्देवेन । (१-२९)

प्रथमाद्येकोनविगहवामुष्णिक . (३०) त्रिग्याध्वानुष्टुप इन्द्रमी ॥

॥१॥ सखाय आ शिषामहि ब्रह्मेन्द्राय वज्रिणे । स्तुष ऊ पु यो नृत्तमाय धृष्णवे ॥१॥
शयमा ह्यमि श्रुतो वृत्रहत्येन वृत्रहा । मधेर्मघोनो अति शूर दाशमि ॥२॥
मनः स्तवान आ भर रयि चित्रश्रवस्तमम । निरेके चित्रो हरियो वसुर्ददिः ॥३॥
आ निरेकमुत प्रियमिन्द्र दधि जनानाम् । धृषता धृष्णो स्तवमान आ भर ॥४॥

24.

Sákhāya ā śishamahi bráhméndraya vajrīṇe | stushā u
shú vo nṛítamāya dhṛishnáve ॥ 1 ॥ śávasā hy ási śrutó vṛi-
trahátýena vṛitrahá | maghair maghóno áti śūra dāśasi ॥ 2 ॥
sá na stávana ā bhara rayīm citráśravastamam | nireké
eid yó harivo vásur dadíḥ ॥ 3 ॥ ā nirekām utá priyām ín-
dra dārshi jánanam | dhṛishatā dhṛishṇo stávamāna ā bhara
॥ 4 ॥

O adorable Lord, verily, you are a liberal benefactor. Bestow upon us food with cattle, and the gift of abundant riches. 29

O illustrious adorable Lord, you are renowned; may you bring hither the veracious, the purely vigorous, and the resplendent divines,—the sun and the ocean. 30

24

O friends, let us earnestly address our prayer to the resplendent Lord, the wielder of the punitive justice; I praise the chief leader and the Lord of resolute will-power for your benefit. 1

O resplendent Lord, you are renowned for your unbounded might and for destroying the devil of ignorance, you are known as nescience-slayer. You are richest among the rich and you distribute riches generously to your devotees. 2

O resplendent Lord, may you, praised by us, bestow upon us riches of wonderful variety. O the Lord of vigour, unmoving as you are, be generous in granting wealth. 3

O Lord of resplendence, may you disclose to your worshippers many sorts of riches, according to their need and choice; glorified by us, may you, who are endowed with resolution, grant us wealth with resolute mind. 4

न ते सव्यं न दक्षिणं हस्तं वरन्त आसुरः । न परिबाधो हरियो गविष्टिषु ॥५॥

nā te savyāṃ nā dākṣhiṇaṃ hāstaṃ varanta āsūrah |
nā paribādhō harivo gāviṣṭiṣhu || 5 || 5 ||

॥१६॥ आ त्वा गोभिरिव ब्रजं गीर्भिकेणोम्यद्रिवः । आ स्मा कामं जरितुरा मनः पृण ॥६॥
विश्वानि विश्वमनसो धिया नो वृत्रहन्तम । उग्रं प्रणेतुरधि पू वसो गहि ॥७॥
वयं ते अस्य वृत्रहन्विद्याम शूर नव्यसः । वसोः स्पार्हस्य पुरुहूत राधमः ॥८॥
इन्द्र यथा ह्यस्ति तेऽपरीतं नृतो शवः । अमृक्ता रातिः पुरुहूत दाशुषे ॥९॥
आ वृषस्य महामह महे नृतम राधसे । दृळ्हश्चिदृह्य मघवन्मघत्तये ॥१०॥

ā tvā góbbhir iva vrajaṃ gīrbhīr ṛiṇomy adrivaḥ | ā sma
kāmaṃ jaritūr ā mānaḥ priṇa || 6 || viśvāni viśvāmanaso
dhiyā no vṛitrahantama | ūgra praṇetar ādhi shū vaso gahi
|| 7 || vayāṃ te asyā vṛitrahān vidyāma śura nāvyaśaḥ | vā-
so spārhāsya puruhūta rādhasaḥ || 8 || indra yātha hy āsti
té 'paritaṃ nṛito śavaḥ | amṛikta ratih puruhuta daśuṣhe
|| 9 || ā vṛishasva mahāmāha mahé nṛitama rādhasa | dṛiḥās
cid dṛihya maghavan maghāttaye || 10 || 16 ||

॥१७॥ नू अन्यत्रा चिदद्रिवस्त्वन्नो जग्मुराशसः । मघवच्छुग्धि तव तन्न ऊतिभिः ॥११॥
नह्यङ्ग नृतो त्वदन्यं विन्दामि राधसे । राये द्युम्नाय शवसे च गिर्यणः ॥१२॥

nū anyātra cid adrivas tvān no jagmur aśasaḥ | māgha-
vañ chagdhī tāva tān na utībhīḥ || 11 || nahy āngā nṛito
tvād anyāṃ vindāmi rādhasa | raye dyumnāya śavase ca
girvaṇaḥ || 12 ||

O Lord of vigour, the evil-spirited persons can neither resist your left nor right arm in the effort of regaining the lost wisdom; no one can put obstacle in your progress. 5

I approach you with praises, O thunderer, as a shepherd moves to his pasture with his cattle. May you fulfil the wishes of him who sings your praise. 6

O destroyer of evils, fierce, leader of all, and the lord of wealth, may you preside over all (offerings or deeds) of us, O beloved of all, guide us with your supreme wisdom. 7

May we, O hero, destroyer of evils, invoked by all, become possessed of your new, desirable, and bliss-bestowing wealth and wisdom. 8

O most revered supreme leader of men, invoked by many, your strength is irresistible, and so is your munificence to your devotees, unlimited and unchecked. 9

O most adorable, supreme leader of universe, bounteous Lord, may you invigorate yourself for distributing great wealth and consume the strongholds of evil forces for raising wealth. 10

O wielder of the bolt of punitive justice, our solicitations have never been addressed to forces other than you; therefore, O bounteous Lord, make us strong with your help and protection. 11

O impeiler Lord, object of our adoration, I implore no other than you for obtaining sustenance, riches, reputation, and strength. 12

एन्दुमिन्द्राय सिञ्चत पिबति सोम्यं मधु । प्र राधसा चोदयाते महित्वना ॥१३॥
 उपो हरीणां पतिं दक्षं पृश्नन्तमब्रवम् । नूनं श्रुधि स्तुवतो अश्व्यस्य ॥१४॥
 नह्यङ्ग पुरा च न जज्ञे वीरतरस्त्वत् । नकीं राया नैवथा न भन्दना ॥१५॥

éndum índraya siñcata píbati somyám má-
 dhu | prá rádhasa codayāte mahitvaná || 13 || úpo hármnam
 pátim dáksam priñcántam abravam | nunám śrudhi stu-
 vató asvyása || 14 || nahy àngá purá caná jajñé virátaras
 tvát | náki rāyá naivátha ná bhandāna || 15 || 17 ||

॥१८॥ एदु मध्वो मदन्तरं सिञ्च वाध्वर्यो अन्धसः । एवा हि वीरः स्तवते सदावृधः ॥१६॥
 इन्द्रं स्यातहरीणां नकिष्टे पुर्व्यस्तुतिम् । उदानंश शवसा न भन्दना ॥१७॥

éd u mádhvo madántaram siñcá vādhvaryo ándhasaḥ |
 evá hí virá stávate sadāvṛidhaḥ || 16 || índra shtatar hari-
 ṇām nákish ṭe pūrvyástutim | úd anaṇṣa śávasa ná bhan-
 dāna || 17 ||

तं वो वाजानां पतिमहमहि श्रवस्यवः । अप्रायुभिर्यज्ञेभिर्वावृधेन्यम् ॥१८॥
 एतो न्विन्द्रं स्तवाम सखायः स्तोम्यं नरम् । कृष्टीर्यो विश्वा अभ्यस्त्येक इत् ॥१९॥
 अगोरुधाय गविषं द्युक्षाय दस्म्यं वचः । घृतात्स्वादीयो मधुनश्च वोचन ॥२०॥

tám vo vājanām pátim áhūmahī śravasyávaḥ |
 áprāyubhir yajñébhīr vavṛidhényam || 18 || éto nv índram
 stávama sakhāya stómyam nāram | kṛiṣṭīr yó víśva abhy-
 ásty éka ít || 19 || ágorudhāya gavīṣhe dyukshāya dāsmyam
 vācaḥ | ghṛitāt svādiyo mádhunaḥ ca vocata || 20 || 18 ||

Let us express our sweet songs to the Lord of resplendence, let Him accept our loving devotion. He by his might rewards the donor with wealth and wisdom. 13

Let me address the Lord of vigour, who associates his strength with other divine forces. May you hear the words of the austere fast-working sage, when he sings your praise. 14

O Lord of resplendence, no one has ever been born more chivalrous than you; no one has ever been richer than you; no one is better saviour than yourself; no one is more worthy of praise than you. 15

O performers of sacred works, may you offer exhilarating sweet beverage of devotion to the brave Lord alone, who provides prosperity to us. 16

O supreme Lord of resplendence, controller of energies, neither one can ever surpass your power nor can be compared with you in fame or in strength. 17

Desirous of food, we invoke you, O Lord of viands; verily, you are to be magnified by sacrifices offered by the devotees engaged in beneficial work. 18

O friends, let us glorify the Lord of resplendence, who is worthy of adoration; single-handed He overcomes all hostile forces. 19

May you recite agreeable words, sweeter than clarified butter or the celestial elixir, to the illustrious Lord, who appreciates eulogy and never rejects what is offered to Him. 20

॥२१॥ यस्यामि॒तानि॑ वी॒र्या॑ऽ न रा॒धः पर्ये॑तवे । ज्योति॑र्न विश्व॒मभ्य॑ति॒ दक्षि॑णा ॥२१॥
स्तु॒हीन्द्रं॑ व्य॒श्ववद॑न्मि॒ वाजि॑न् यमे॒म् । अ॒र्यो ग॑यं म॒हमा॑न् वि दा॒शुपे॑ ॥२२॥

yāsyāmitāni viryā nā rādhaḥ pāryetave | jyōtir nā viś-
vam abhy āsti dākṣiṇa || 21 || stuhīndraṁ vyaśvavād ānur-
nīm vajīnaṁ yāmaṁ | aryo gāyaṁ māhamaṇaṁ vī da-
śuṣhe || 22 ||

ए॒वा नून॑मुप॒ स्तुहि॑ वे॒र्यश्च॑ द॒शमं॑ नव॑म् । सु॒वि॒द्वांसं॑ च॒र्कृत्य॑ च॒रणी॑नाम् ॥२३॥
वे॒त्था हि॑ नि॒र्कृती॑नां वज्र॒हस्त॑ परि॒वृज॑म् । अ॒हर्हः॑ शु॒न्ध्युः परि॑प॒दामि॑व ॥२४॥
तदि॒न्द्राय॑ आ भ॒र् येना॑ द॒मिष्ट॑ कृ॒त्वने॑ । द्वि॒ता कु॒त्साय॑ शि॒श्रथो॑ नि चो॒दय॑ ॥२५॥

evā nūnām ūpa stuhī vaiyaśva daśamāṇi nā-
vaṁ | sūvidvaṁsaṁ carakṛīyaṁ carāṇam || 23 || vṛttā hī
nīrkṛīnāṁ vajrabasta parivṛjam | āhar-ahar śundhyūḥ pa-
ripādām iva || 24 || tād indrāya ābhara yēnā daṁsishṭha
kṛītvane | dvitā kūtsaya śiśratho nī codaya || 25 || 19 ||

॥२६॥

तमु॑ त्वा नून॑मीमहे नव्यै॑ द॒मिष्ट॑ मन्य॑मे ।

स त्वं नो॑ विश्वा॑ अ॒भिमा॑तीः स॒क्षणिः॑ ॥२६॥

य॒ऋश्वा॒दंह॑सो मु॒चयो॑ वा॒र्यात्स॑प्त सि॒न्धुषु॑ । व॒धर्दाम॑स्य॒ तुवि॑नृ॒मण॑ नी॒नमः॑ ॥२७॥

tām u tvā nūnām imāhe nāvyaṁ daṁsishṭha sānyase |
śā tvāṁ no viśva abhīmatīḥ sakṣaṇīḥ || 26 || yā rikshad
ānhaṣo mucād yō vāryāt sapta sīndhushu | vādhar dāsasya
tavinṛmṇa nīnamah || 27 ||

Whose energies are unbounded; whose bounty can never be surpassed; whose liberality extends like the light of firmament over all. 21

Glorify the resplendent Lord, the unassailable, the powerful, the regulator of men, as is always done by the austere speedy sage; He is the Lord, who gives a spacious mansion to the sincere offerer of the oblation. 22

O children of austere devotees, may you verily praise Him, who to the tenth time is still new. He is adorable, the all-wise, and worthy to be honoured repeatedly. 23

You are the wielder of the bolt of justice, and you know how to avoid destructive powers. He is like a seeker, who knows every day and every step. 24

O splendrous resplendent Lord, bring that aid to the offerer, wherewith to defend him, you have twice slain the enemies for the benefit of enlightened devotees; send the same down to us. 25

O Lord of resplendence and splendour, worthy of adoration, we implore you and adore you for preservation. Verily, you are the overcomer of the troops of all our adversities. 26

He is the one, who rescues men from the wickedness of evil beings, and who enriches devotees on the side of gliding rivers. O extremely bounteous Lord, may you strike the undisciplined infidel with your punitive justice. 27

यथा वरो सुषाम्णे सनिभ्य आवहो रयिम् । व्यश्वेभ्यः सुभगे वाजिनीवति ॥२८॥
 आ नार्यस्य दक्षिणा व्यश्वाँ एतु सोमिनः । स्थूरं च राधः शतवत्सहस्रवत् ॥२९॥
 यत्त्वा पृच्छादीजानः कुहया कुहयाकृते ।
 एषो अपश्रितो बलो गोमतीमव तिष्ठति ॥३०॥

yāthā varo sushāmṇe sanibhya
 avaho rayīm | vyāṣvebhyah subhage vajinivati || 28 || ā nār-
 yasya dākshina vyāsvaṁ etu somīnaḥ | sthūrāṁ ca rādhaḥ
 śatāvat sahasravat || 29 || yāt tva pṛichād ijanāḥ kuhayā
 kuhayakṛite | eśhó āpaśrito való gomatīm āva tiṣṭhati
 || 30 || 20 ||

(२९) पञ्चविंशं मूलम्

(१-२४) चतुर्विंशत्युच्यमानस्य मूलस्य वयश्चो विश्वमना क्रयिः । (१-२५, १३-२४) प्रथमादि-
 नवचो त्रयोविंशतिर्द्वादशानाञ्च मित्रावरुणौ, (१-२-१२) दशम्यादिचतुर्विंशत्य च
 विश्वे देवा देवताः । (१-२२, २४) प्रथमादिद्वाविंशत्युच्यं चतुर्विंश्या-
 श्रोणिक्, (२३) त्रयोविंश्याश्रोणिक्गर्भा इन्द्रमी ॥

॥२१॥ ता वां विश्वस्य गोपा देवा देवेषु यज्ञिया । ऋतावांना यजसे पूतदक्षमा ॥१॥
 मित्रा तना न रथ्याऽ वरुणो यश्च सुक्रतुः । मनात्सुजाता तनया धृतव्रता ॥२॥
 ता माता विश्वेदमासुर्याय प्रमहमा । मही जजानादिति ऋतावरी ॥३॥

25.

Ta vaṁ viśvasya gopā devā devēṣhu yajñīya | ṛitāvana
 yajase putālakshasa || 1 || mitrā tāna nā rathyā vāruṇo yās
 ca sukrātuh | sanāt sujatā tānaya dhṛitāvrata || 2 || tā matā
 viśvāvedasasuryāya prāmahasa | mahī jajānādītir ṛitāvari
 || 3 ||

O revered Lord, as you distribute vast wealth to the pious singers, may you, O gracious wise and powerful, grant riches to the descendants of the austere sages. 28

May the gifts of supreme leader be extended to the austere devotees. May they obtain substantial wealth by hundreds and thousands. 29

O seeker, if anyone asks of you, where he dwells who performs worship, tell him, the noble man has gone to stay on the land rich in cattle. 30

25

I pay homage to you two, who are the protectors of the universe, the divine, the adorable among Nature's bounties, faithful to eternal laws, and whose power is sanctified. 1

The lords of cosmic solar rays and vapours are the doers of good deeds, and like charioteers are the diffusers of riches. They are born of nobility, the sons of mother Infinity, and firm observant of eternal order. 2

The great and veracious mother Eternity gives birth to these two, who are possessed of all affluence. They shine with great splendour for their supreme sway. 3

महान्ता मित्रावरुणा सम्राजा देवावसुग । क्रतावानावृतमा घोषतो बृहत् ॥४॥
नपाता शर्वमो महः सूनू दक्षस्य सुकृत् । सृप्रदानू इषो वास्त्वधि क्षितः ॥५॥

mahānta mitrāvaruṇa samrāja devāv āsura | ṛitāvānav
ṛitām ā ghoshato bṛihāt || 4 || nāpatā śarvaso mahāḥ sūnū
dākshasya sukrātu | sṛipradānu ishó vāstv ādhi kshitaḥ
|| 5 || २१ ||

॥२२॥ सं या दानूनि येमथुर्दिव्याः पार्थिवीरिपः । नभस्वतीरा वां चरन्तु वृष्टयः ॥६॥
अधि या बृहतो दिवोऽभि यूथेव पश्यतः । क्रतावाना सम्राजा नममे हिता ॥७॥
क्रतावाना नि पदतुः साम्राज्याय सुकृत् । धृतव्रता क्षत्रिया क्षत्रमाशनुः ॥८॥

sām yā dānni yemāthur divyāḥ pāṛthivir īśaḥ | nā-
bhasvatir ā vaṃ carantu vṛiṣṭāyaḥ || 6 || ādhi yā bṛihato
divo 'bhi yūthēva paśyataḥ | ṛitāvāna samrāja nāmase hitā
|| 7 || ṛitāvānā nī shedatuh sāmrajyāya sukrātū | dhṛitāvratā
kshatriya kshatrām aśatuh || 8 ||

अक्ष्णश्चिद्गानुवित्तरानुल्वणेन चक्ष्मसा । नि चिन्मिपन्ता निचिग नि चिक्यतुः ॥९॥
उत नो देव्यदितिरुष्यतां नामत्या । उरुष्यन्तु मरुतो बृद्धशिवमः ॥१०॥

akṣhaṣ cid gātuvittara-
nulbaṇéna cākshasa | nī cin miśāntā nicirā nī cikyatuh
|| 9 || utā no devy āditir urushyātām nāsatyā | urushyāntu
marúto vṛiddhāśavasah || 10 || २२ ||

The two great lords of cosmic light and water vapours are sovereign rulers, and powerful divines. They are true to eternal laws and proclaimers of our sacred work. 4

They are offsprings of mighty power, source of energy, doers of good deeds and liberal benefactors. They control the cultivation and production of food. 5

May you bestow your good gifts—celestial and terrestrial—upon us. Let your water-shedding rains come to us fraught with the mist of heaven. 6

They are the ones, who are observant of eternal order, worthy of adoration and look down from lofty sky on herds below. 7

They are true to law, doers of good deeds, exceedingly strong, and sit down for the office of sovereignty. Their laws stand firm and fast, and surely they acquire vigour. 8

They are the thorough-knowers of the path, much better than our eye, with unobstructed sight. They perceive even when they close their lids; they have been observants since ever. 9

May the divine mother eternity, may ever-true divines, protect us well; may the vital principles, endowed with mighty strength, guard us well. 10

॥२३॥ ते नो नावमुरुष्यत दिवा नक्तं सुदानवः । अरिष्यन्तो निपायुभिः सचेमहि ॥११॥
 अघ्नते विष्णवे वयमरिष्यन्तः सुदानवे । श्रुधि स्वयावन्तिस्त्र्यो पूर्वचित्तये ॥१२॥
 तद्वायं वृणीमहे वरिष्ठं गोपयत्यम् । मित्रो यत्पान्ति वरुणो यदर्यमा ॥१३॥
 उत नः मिन्धुरपां तन्मरुतस्तदश्विना । इन्द्रो विष्णुर्मिद्धांसः सजोषमः ॥१४॥
 ते हिष्मा वनुषो नरोऽभिमातिं कयस्य चित् । त्रिगमं न भोदः प्रतिघ्नन्ति भूर्णीयः ॥१५॥

té no nāvám urushyata diva náktam sudānavah | árish-
 yanto ní payúbhiḥ sacemahi || 11 || ághnate víshṇave va-
 yám árishyantaḥ sudānave | śrudhí svayāvan sindho pūrvā-
 cittaye || 12 || tād váryam vṛṇīmāhe vārishṭham gopayā-
 tyam | mitró yát pānti vāruṇo yád aryamá || 13 || utá naḥ
 síndhur apám tán marútas tād aśvínā | índro víshṇur mī-
 dhvānsaḥ sajóshasaḥ || 14 || té hí shmā vanúsho náro 'bhí-
 mātīm káyasya cit | tigmám ná kshódaḥ pratighnánti bhūr-
 ṇayah || 15 || २३ ||

२३॥ अयमेकं इत्था पुरुरु चष्टे वि विस्पतिः । तस्य व्रतान्यनु वश्वरामसि ॥१६॥
 अनु पूर्वाण्योक्या साम्राज्यस्य सश्चिम । मित्रस्य व्रता वरुणस्य दीर्घश्रुत् ॥१७॥
 परि यो रश्मिना दिवोऽन्तान्ममे पृथिव्याः । उभे आ पप्रौ गेदमी महित्वा ॥१८॥

ayám éka itthá purúrú cashte ví viśpátih | tāsya vra-
 tāny ānu vaṣ caramasi || 16 || ānu pūrvāṇy okyā sāmrajyā-
 sya saścima | mitrásya vrata vāruṇasya dirghaśrút || 17 ||
 pári yó raśmína divó 'ntān mamé pṛithivyāḥ | ubhé a pa-
 prau ródasī mahitvá || 18 ||

O munificent and irresistible, guard our vessel by day and by night so that we may be secure under your protection. 11

May we, uninjured, serve bounteous, all-pervading Lord who harms none. May you, self-moving and kind, hear our prayer on behalf of him who has commenced the worship. 12

We solicit that ample, all-coveted all-guarding wealth, which the lords of light, waters and cosmic order, hold under their protection. 13

And may the one, who causes the water to flow, the vital principles, the twin-divines, the divine lords of resplendence and vital breath, and the showerers of blessings, protect us. 14

These desirable leaders of mankind, rapid in movement, break down the haughtiness of an adversary, as an impetuous current sweeps away all obstacles. 15

This one, the preserver of mankind, single-handed looks forth, far and wide. And we follow the holy laws for our advantage. 16

We observe the old traditional laws, the statutes of supremacy, of the lord of light and water vapours which are widely known. 17

He is the measurer (*mitra*) who measures with his rays the limits of both heaven and earth, and He is venerable (*varuṇa*) who fills both heaven and earth with his majesty. 18

उ॒दु॒ प्य॒ श॒र॒णे॒ दि॒वो॒ ज्योति॑रयंस्त॒ सूर्यः॑ । अ॒ग्नि॒र्न शु॒क्रः स॑मि॒धान॑ आहु॒तः ॥१९॥
व॒चो दी॒र्घप्र॑सन्ननी॒शे वा॒जस्य॑ गो॒मतः॑ । ई॒शे हि पि॒त्वोऽवि॒पस्य॑ दा॒वने॑ ॥२०॥

úd u shyá śaraṇé divó jyótir
ayaṁsta sūryaḥ | agnir ná śukráḥ samidhaná áhutaḥ || 19 ||
váco dīrgháprasadmanīṣe vājasya gómataḥ | īṣe hí pitvò
'vishásya dāvāne || 20 || 24 ||

॥२०॥ तत्सूर्यं रोदसी उ॒भे दो॒षा व॒स्तोरु॑प॒ ब्रुवे॑ । भो॒जेऽव्य॒स्माँ अ॒भ्युच्च॑रा॒ सदा॑ ॥२१॥
ऋ॒त्रमु॒क्षण्या॑य॒न्ते रज॑तं ह॒र्याणे॑ । रथं॑ यु॒क्तम॑सना॒म सु॒षाम॑णि ॥२२॥

tát sūryam ródasi ubhé doṣhá vāstor úpa bruve | bho-
jéshv asmāñ abhy úc cara sáda || 21 || řijrām ukshanyáyāne
rajatām hārayāṇe | rátham yuktām asanāma sushāmañi
|| 22 ||

ता मे॒ अ॒श्व्या॑नां ह॒रीणां॑ नि॒तोऽना॑ । उ॒तो नु॑ कृ॒त्यानां॑ नृ॒वाह॑मा ॥२३॥
स्म॒द॒भीशू॑ क॒शाव॑न्ता वि॒प्रा न॑वि॒ष्टया॒ मती॑ । म॒हो वा॒जिना॑वर्व॒न्ता स॒चा॒सन॑म् ॥२४॥

tá me áśvyānaṁ hárīṇaṁ nitósana | utó nú kṛitvyā-
nām nṛiváhasā || 23 || smádabhiṣū kāṣavanta vípra nāvish-
ṭhayaḥ matí | mahó vajínāv árvanta sácasanam || 24 || 25 ||

He, the sun, spreads his radiance aloft up to the region of the heaven. He is bright like fire, when kindled and invoked with oblations. 19

May you raise your voice in the spacious hall of sacrifice to the one, who is the possessor of wealth derived from milk products, and who is able to grant nutritious food. 20

I glorify by night and day that sun (Mitra and Varuṇa), and both the heaven and earth. May you, O sun, ever rise up, bringing enjoyable things for us. 21

We receive from the well-worshipped, and the bliss-bestowing, a well-harnessed and well-going chariot of silver, yoked with a pair of fast-moving horses. 22

Among vital energies, the bay horses, these two are pre-eminently the destroyers of evils, and of those eager in combat the two strong carriers of men. 23

Through this new praise, I welcome at the same moment, the mighty prince, who holds the whip and reins of two fast going, sagacious steeds, the powers. 24

(२६) पङ्क्तिं सूनम

(१-२५) पञ्चविंशत्युच्यमान्य सूनम्य वैयशो विश्वमना आङ्गिरसो व्यशो वा ऋषिः ।

(१-१०) प्रथमायेकोनविंशत्युच्यमानश्चिन्तो. (२०-२५) विद्यादिपण्णाञ्च वायुदेवताः ।

(१-१५. २२-२४) प्रथमादिपञ्चदशानां द्वाविंश्यादिनृचम्य चोष्णिक

(१६-१९. २१. २५) षोडश्यादिचतसृणांमकविंश्यापञ्च

विद्याश्च गायत्री. (२०) विद्याश्चातृषुष छन्दांसि ॥

॥२६॥ युवोरु षू रथं हुवे सधस्तुत्याय मृगिषु । अतर्नदक्षा वृषणा वृषण्वम् ॥१॥
 युवं वंगं सुषाम्णे महे तने नामत्या । अवोभिर्याथो वृषणा वृषण्वम् ॥२॥
 ना वामद्य हवामहे हव्येभिर्वाजिनीवम् । पूर्विरिष इषयन्तावति क्षपः ॥३॥
 आ वां वाहिष्ठो अश्विना रथो यातु श्रुतो नरा । उप स्तोमान्तुरस्य दर्शथः श्रिये ॥४॥
 जुहुगुणा चिदश्विना मन्येथां वृषण्वम् । युवं हि रुद्रा पार्षथो अति द्विषः ॥५॥

26.

Yuvór u sbū rátham huve sadhástutyaya suríshu | átúr-
 tadakshā vṛishañā vṛishañvasu || 1 || yuvām varo sushāmnē
 mahé táne nāsatyā | ávobhir yátho vṛishañā vṛishañvasū
 || 2 || tá vām adyā havāmahe havyébhir vajinīvasū | pūrvír
 ishā isháyantāv áti kshapāḥ || 3 || á vām váhishṭho aśvinā
 rátho yātu śrutó narā | úpa stóman turásya darsathāḥ śriyé
 || 4 || juhurāṇā cid aśvinā manyethām vṛishañvasū | yuvām
 hí rudrā pársatho áti dvishāḥ || 5 || 26 ||

॥२७॥ दुश्मा हि विश्वमानुषश्चक्षुभिः परिदीयथः । धियंजिन्या मधुवर्णा शुभम्पती ॥६॥
 उप नो यातमश्विना गया विश्वपुषा सह । मघवाना सुवीरावन्पच्युता ॥७॥

daśrá hí víśvam ānushān makshúbhiḥ paridíyathāḥ |
 dhiyamjinvá mádhuvārṇa śubhás páti || 6 || úpa no yatam
 aśvina ráyā víśvapúsha sahā | maghāvanā suvírāv āna-
 pacyutā || 7 ||

O twin-divines, possessors of irresistible strength, affluent showerers of blessings, I invoke your wondrous chariot to come amidst noble princes, assembled to celebrate your presence. 1

May you come, O evertrue celebrated, affluent, showerers of wealth, as you have been coming to good chanters of hymns, with your protections to grant them great riches. 2

O affluent in nourishment, sender of plenteous food, we, desiring wealth and wisdom, invoke you on this occasion at dawn with oblations. 3

O twin-divines, leaders of rites, let your renowned, all-conveying chariot come to us, and may you appreciate the praises of the zealous worshipper for his prosperity. 4

O twin-divines, affluent showerers of blessings, detect the guileful; verily, O lords of vitality, lead us safe beyond our foes. 5

O wonder workers, inspirers of intellect, possessors of lovely complexion, lords of rain, may you, being glorified, travel round our sacrifice with your speedy horses and always preserve our wealth from all quarters. 6

Come to us, O twin-divines, with your all-supporting riches, for you are opulent, heroic, and can never be overthrown by anyone. 7

आ मे अस्य प्रतीव्यमिन्द्रनामत्या गतम् । देवा देवेभिर्ग्य सचनस्तमा ॥८॥
 वयं हि वां हवामह उक्ष्यन्तो व्यश्ववत् । सुमतिभिर्ग्य विप्राविहा गतम् ॥९॥
 अश्विना स्वृषे स्तुहि कुविते श्रवतो हवम् । नेदीयसः कूळयातः पूर्णित ॥१०॥

ā me asyā prativyām indranasatya gatam |
 devā devébhīr adyā sacánastamā || 8 || vayām hí vāṃ háva-
 mahā ukshanyānto vyaśvavát |sumatībhīr ūpa viprav ihā
 gatam || 9 || aśvīna sv ṛiṣhe stuhi kuvít te śrávato hávam |
 nédiyasah kulāyataḥ pañūr utá || 10 || 27 ||

॥२८॥ वैयश्वस्य श्रुतं नरोतो मे अस्य वेदथः । सजोषसा वरुणो मित्रो अर्यमा ॥११॥
 युवादत्तस्य धिष्ण्या युवानीतस्य सुरिभिः । अहरहर्वृषणा मह्यं शिक्षतम् ॥१२॥
 यो वां यज्ञेभिरावृतोऽधिवस्त्रा वधूरिव । सपर्यन्ता शुभे चक्राते अश्विना ॥१३॥
 यो वामुरुव्यचस्तमं चिकेतति नृपाय्यम् । वर्तिरश्विना परि यातमस्मयू ॥१४॥
 अस्मभ्यं सु वृषण्वसू यातं वर्तिर्नृपाय्यम् । विषुद्रुहेव यज्ञमूहधुर्गिरा ॥१५॥

vaiyaśvāsya śrutam narotó me asyā vedathah | sajo
 shasā váruṇo mitró aryamá || 11 || yuvádattasya dhishṇya
 yuvánitasya sūrībhiḥ | áhar-ahar vṛiṣaṇa máhyam śiksha-
 tam || 12 || yó vāṃ yajñébhīr ávṛitó 'dhivastra vadhūr iva |
 saparyānta śubhē cakrate aśvīnā || 13 || yó vām uruvyācas-
 tamam ciketati nṛpáyyam | vartír aśvīnā pári yātam as-
 mayú || 14 || asmábhyam sū vṛiṣaṇvasū yatām vartír nṛ-
 páyyam | vishudrúheva yajñām ubathūr girá || 15 || 28 ||

O Lord of resplendence and O twin-divines, the ever-true, most accessible, come to bless this my work and worship. Come, O divine, today with other divine forces. 8

O bestowers of wealth, like an austere sage, we, desirous of our well-being, invoke you. O sagacious twin-divines, may you come here with all your loving kindness. 9

O seer, praise the twin-divines devoutly, so that they may repeatedly hear your invocation, and destroy the greedy persons, and their associates. 10

O leaders, listen to the son of austere devotee, and understand its purport and may the lord of light, water, and cosmic order listen to me concurrently. 11

O adorable showerers of blessings, bestow upon me day by day some of that wealth, which we yearn for, which is given by you and brought by you for the worshippers. 12

The twin-divines honour the person well and make him prosperous, who is intensely engaged in his duties, just as a bride in her additional raiment. 13

Come, O twin-divines, to the dwelling of him, who so well knows the devotional hymns, to be enjoyed by the leaders (of rites). 14

O affluent showerers of blessings, come to our home, to listen to devotional hymns to be enjoyed by the leader of rites. You bring the sacrifice to completion by devotional praises like the fatal shafts (slaying a deer). 15

॥२९॥

वाहिष्ठो वां हवानां स्तोमो दूतो हुवन्नरा । युवाभ्यां भूत्वश्विना ॥१६॥
 यददो दिवो अर्णव इषो वा मदथो गृहे । श्रुतमिन्मे अमर्त्या ॥१७॥
 उन स्या श्वेतयावरी वाहिष्ठा वां नदीनाम् । सिन्धुर्हिरण्यवर्तनिः ॥१८॥
 स्मदेतया सुकीर्त्याश्विना श्वेतया धिया । वहैथे शुभ्रयावाना ॥१९॥
 युक्ष्वा हि त्वं रथासहा युवस्व पोष्या वसो ।
 आन्नो वायो मधु पिवास्माकं सवना गहि ॥२०॥

vāhishtho vām hāvānām stōmo dutó huvan nara | yu
 vābhyām bhūtv asyina || 16 || yád adó divó arṇavá ishó va
 mādatho grīhé | śrutām ín me amartyā || 17 || utá sya šve-
 tayávarī vāhishthā vām nadīnām | sīndhur hīraṇyavartaniḥ
 || 18 || smád etāya sukīrtyāśvinā švetāya dhiyā | vāhethe
 śubhrayavāna || 19 || yukshvā hí tvām rathasāha yuvāsva
 pōshya vaso | ān no vāyo mādhu pibāsmākaṁ sāvana gahi
 || 20 || २० ||

॥२०॥ तव वायवृतस्पते त्वष्टृर्जामातरद्भुत । अवांस्या वृणीमहे ॥२१॥
 त्वष्टृर्जामातरं वयमीशानं राय ईमहे । सुतावन्तो वायुं द्युम्ना जनासः ॥२२॥
 वायो याहि शिवा दिवो वहस्वा सुस्वश्व्यम् । वहस्व महः पृथुपक्षसा रथे ॥२३॥

tāva vayav ṛitaspate tvāśhtur jāmatar adbhuta | āvaṁsy
 ā vṛiṇīmahe || 21 || tvāśhtur jāmātaraṁ vayām īśānaṁ rayā
 imahe | sutāvanto vayūṁ dyumnā jānasah || 22 || vāyo.yahi
 śivā divó vāhasva sū svāśvyam | vāhasva mahāḥ prithu-
 pākshasā rāthe || 23 ||

O twin-divines, leaders of ceremonial invocations, may my most earnest praise call on you as a messenger; may it be acceptable to you. 16

O immortal twin-divines, listen to me, whether you are at present rejoicing in the water of the firmament, or in the dwelling of the worshipper. 17

Verily, this golden-pathed, bright stream of intelligence is the special bearer of your message among all other media. 18

O twin-divines, following our brilliant songs, come here with all your glorious celebrity, your paths are brightened with light; please come hither. 19

Yoke your chariot, drawing energies, O wind-divine, and O lord of riches; bring those divine energies to cherish our loving devotion. May you come to our daily worship. 20

O divine wind, lord of cosmic sacrifice, and wonderful son-in-law of the sun, we solicit your protection. (*Tvaṣṭr* = the sun, of which dawn, the *Uṣa*, is the daughter, wedded to the wind or *Vāyu*). 21

We, the offerers of divine love, solicit riches from the sovereign wind-divine, the son-in-law of the sun, so that we may be prosperous. 22

O auspicious divine wind, may you establish happiness in heaven, and bear quickly your well-yoked chariot. May you yoke the broad-winged horses to this wonderful cosmic chariot. 23

त्वां हि सुप्सरस्तमं नृषदनेषु हूमहे । ग्रावाणं नाश्वपृष्ठं मंहना ॥२४॥
सत्वनोदेव मनसा वायो मन्दानो अग्रियः । कृधि वाजाँ अपो धियः ॥२५॥

tvām hí supsárastamam nṛishádañeshu
hūmáhe | grāvāṇam náśvapriṣṭham mañhánā || 24 || sá tvām
no deva máñasā váyo mandānó agriyáh | kṛidhí vājāñ apó
dhíyah || 25 || ३० ||

(२७) सप्तविंशं सूक्तम्

(१-२२) द्वारिषात्पृथस्यास्य सूक्तस्य वैवस्वतो मनुर्ऋषिः । विश्वे देवा देवताः । प्रगायः
(विषमर्चा बृहती, समर्चा सतो बृहती) छन्दः ॥

॥२१॥

अ॒मि॒रु॒क्थे पु॒रोहि॒तो ग्रा॒वा॒णो ब॒र्हि॒र॒ध्व॒रे ।
ऋ॒चा या॒मि म॒रु॒तो ब्र॒ह्म॒ण॒स्पतिं दे॒वाँ अ॒वो व॒रे॒ण्यम् ॥१॥
आ पु॒शुं गा॒सि पृ॒थि॒वीं व॒न॒स्पती॑नु॒षासा॒ नक्त॑मोषधीः ।
वि॒श्वे च॒ नो व॑सवो विश्ववेदसो धी॒नां भू॒त प्रा॒वि॒तारः ॥२॥
प्र सू॒ न ए॒त्व॒ध्व॒रोऽ॒ग्नौ दे॒वेषु॑ पू॒र्व्यः ।
आ॒दि॒त्येषु॑ प्र वरु॒णे धृ॒तव्र॑ते म॒रु॒त्सु वि॒श्वभा॑नुषु ॥३॥

27.

Agnír ukthé puróhito grāvāṇo barhír adhvaré | ricā
yāmi marúto bráhmanas pátim devāñ ávo vareṇyam || 1 ||
á paśum gāsi prithivīm vānaspátin ushāsā náktam ósha-
dhīh | víśve ca no vasavo víśvavedaso dhīnām bhūta prā-
vitārah || 2 || prá sú na etv adhvarò 'gnā devéshu pūrvyáh |
ādityéshu prá vārune dhṛitávrata marútsu víśvabhānushu
|| 3 ||

We invoke you to come to the places of the sacred acts of men. You are of a graceful form, liberal like a press-stone, and through your magnitude, you extend your limits in all directions. 24

O divine wind, foremost, joyfui in your own mind, may you make our sacred efforts productive of food and drink. 25

27



The fire-divine is the prime force of this cosmic sacrifice. The clouds in heaven and the earth are ready for the initiation ceremony. I invoke with holy verse the vital principles, the masters of sacred knowledge and other Nature's bounties for our much desired protection. 1

Please come to cattle, to earth, to trees, to dawns, to nights, and to plants; may all these Nature's bounties, providers of food and wealth knowing my wishes, be defenders of our pious acts. 2

Let this eternal sacred act of sacrifice proceed first to the adorable Lord, then to Nature's bounties, to the radiant cosmic rays, to vapours of inter-space, who abide to eternal laws and to the all resplendent vital elements of the celestial region. 3

विश्वे हि ष्मा मनवे विश्ववेदसो भुवन्वृधे रिशादसः ।
 अरिष्टेभिः पायुभिर्विश्ववेदसो यन्ता नोऽवृकं छुर्दिः ॥४॥
 आ नो अद्य समनसो गन्ता विश्वे सजोषसः ।
 ऋचा गिरा मरुतो देव्यदिते सदाने परत्ये महि ॥५॥

vīṣve hī śmā mānave viśvāvedaso bhūvan vṛidhē ri-
 śādasah | āriṣṭebhiḥ pāyúbhir viśvavedaso yāntā no 'vri-
 kām chardīḥ || 4 || ā no adyā sámanaso gāntā vīṣve sajó-
 shasah | ricā girā māruto dévy ádite sādane pástye mahi
 || 5 || 31 ||

॥३२॥

अभि प्रिया मरुतो या वो अश्व्या हव्या मित्र प्रयाथन ।
 आ बर्हिर्न्द्रो वरुणस्तुरा नर आदित्यासः सदान्तु नः ॥६॥
 वयं वो वृक्तवर्हिषो हितप्रयस आनुषक् ।
 सुतसोमासो वरुण हवामहे मनुष्यदिद्वाम्नयः ॥७॥
 आ प्र यात मरुतो विष्णो अश्विना पूषन्माकीनया धिया ।
 इन्द्र आ यातु प्रथमः सनिष्युभिर्वृषा यो वृत्रहा गृणे ॥८॥
 वि नो देवासो अद्रुहोऽच्छिद्रं शर्म यच्छत ।
 न यदुराद्वसवो नू चिदन्तितो वरूथमादुधर्षति ॥९॥

abhi priyā maruto yā vo āśvyā havyā mitra prayā-
 thāna | ā barhīr índro vārūṇas turā nāra ādityāso sadantu
 nah || 6 || vayām vo vṛiktābarhiṣho hitāprayasa ānushák |
 sūtāsomāso varuṇa havāmahe manushvād iddhāgnayah || 7 ||
 ā prā yāta māruto vīṣṇo āśvinā pūshan mākīnayā dhiyā |
 índra ā yātu prathamāḥ sanishyúbhir vṛishā yó vṛitrahā
 grīṇē || 8 || ví no devāso adruhó 'chidraṁ śārma yachata |
 ná yād dūrād vasavo nū cid āntito vārūtham ādadhárshati
 || 9 ||

May the universal Nature's forces, providers of opulence, be the strengtheners of men and destroyers of their enemies. May you, who know all things, secure for us dwellings and make them safe from robbers through your unassailable protections. 4

O universal cosmic forces, come to us of one mind and be united together and come this day to us attracted by the sacred praises addressed to you. May you, O vital principles, and the mighty mother Infinity, be with us in our homes to bless us. 5

May you direct your speedy horses to our sacred works; may you, O sun rays, come to accept our offerings. Let the lord of lightning and bliss, and the radiant cosmic rays, as well as the swift leading solar forces, be with us to participate in cosmic sacrifice. 6

We have trimmed the grass for cosmic worship and set the oblations in due order; have tuned devotional songs and kindled the fires. We call you, O virtuous Lord, to come and bless us, as our forefathers had been doing. 7

O vital principles, all-pervading forces, twin-divines and providers of food, may you, induced by our prayers, come hither to me. Let the resplendent Lord, destroyer of evils, showerer of blessings, come to us to grant benefits. 8

May you, O ever-friendly Nature's bounties, bestow on us such a fortification, as is strong on every side, so that no one may assail our defences and attack us from near at hand or from afar. 9

अस्ति हि वः सजात्यै रिशादसो देवासो अस्त्याप्यम् ।
प्र णः पूर्वसै सुविताय वोचत मशू सुन्नाय नव्यसे ॥१०॥

ásti hí vah sajátýam riśādaso dévāso ásty ápyam |
prá ṇaḥ púrvasmai suvitāya vocata makṣhú sunnāya ná-
vyase || 10 || 32 ||

॥३३॥

इदा हि व उपस्तुतिमिदा वामस्य भक्तये ।
उप वो विश्ववेदसो नमस्युराँ असृक्ष्यन्वामिव ॥११॥
उदु ष्य वः सविता सुप्रणीतयोऽस्थादूर्ध्वो वरेण्यः ।
नि द्विपादश्चतुष्पादो अर्थिनोऽविश्रन्पतयिष्णवः ॥१२॥
देवदेवं वोऽवसे देवदेवमभिष्टये ।
देवदेवं हुवेम वाजसातये गृणन्तो देव्या धिया ॥१३॥
देवासो हि ष्मा मनवे समन्यवो विश्वे साकं सरातयः ।
ते नो अद्य ते अपरं तुचे तु नो भवन्तु वरिवोविदः ॥१४॥

idā hí va úpastutim idā vāmāsya bhaktāye | úpa vo
viśvavedaso namasyúr āñ śrīkṣhy ānyām iva || 11 || úd u
shyā vah savitā supraṇītayó 'sthād ūrdhvo váreṇyaḥ | ní
dvīpādaḥ cātushpādo arthínó 'viśran patayishṇavaḥ || 12 ||
devām-devam vó 'vase devām-devam abhīṣṭaye | devam
-devam huvema vājasātaye grīṇānto devyā dhiyā || 13 || devaso
hí śhmā mánave sāmanyavo víśve sākām sárātayaḥ | te no
adyā té aparām tucé tú no bhāvantu varivovídaḥ || 14 ||

O Nature's bounties, destroyers of our adversities, there is a definite kinship and my close alliance with you; therefore, may you call us to our prosperity which we had before, and soon provide fresh happiness. 10

O bounties, lords of all wealth, I offer my homage and greetings composed of unprecedented praise to you to obtain desired affluence. 11

O much-praised (vital principles), when the adorable Lord of all divine lights mounts high in the firmament, then bipeds and quadrupeds and the flying birds, in the fulfilment of their ambitions, are set to their tasks. 12

We invoke every divine force for protection and for the fulfilment of our aspirations. We invoke and glorify with sacred hymns each and every divine force for the acquisition of food. 13

May the universal divine forces be together and with one accord grant gracious gifts to mortal men. May they increase our strength today and hereafter and be the bestowers of wealth upon us and upon our posterity. 14

प्र वः शंसाम्यद्रुहः संस्थ उपस्तुतीनाम् ।
 न तं धूर्तिर्वरुण मित्र मर्त्य यो वो धामभ्योऽविधत् ॥१५॥
 प्र स क्षयं तिरते वि महीरिषो यो वो वराय दाशति ।
 प्र प्रजाभिर्जायते धर्मेणस्पर्परिष्टः सर्व एधते ॥१६॥

prá vah śaṁsāmy adruhaḥ samsthá úpastutīnām | ná tám
 dhūrtír varuṇa mitra mártyaṁ yó vo dhāmabhyó 'vidhat
 || 15 || prá sá ksháyam tirate ví mahír ísho yó vo várāya
 dāśati | prá prajābhir jāyate dhármaṇas páry árishtaḥ sārva
 edhate || 16 || ३९ ||

॥३४॥

ऋते स विन्दते युधः सुगेभिर्यात्यध्वनः
 अर्यमा मित्रो वरुणः सरतयो यं त्रायन्ते सजोषसः ॥१७॥
 अज्रे चिदस्मै कृणुथा न्यञ्चनं दुर्गे चिदा सुसरणम् ।
 एषा चिदस्मादशनिः पुरो नु सास्त्रेधन्ती वि नश्यतु ॥१८॥
 यदुद्य मयं उद्यति प्रियक्षत्रा ऋतं दध ।
 यन्निमृचि प्रबुधि विश्ववेदसो यद्वा मध्यंदिनि दिवः ॥१९॥
 यद्वाभिपित्वे असुरा ऋतं यते हृदिरेम वि दाशुषे ।
 वयं तद्वा वसवो विश्ववेदस उप स्थेयाम मध्य आ ॥२०॥

rité sá vindate yudháḥ sugébbhir yāty ádhvanah | ar-
 yamá mitró várūnah sārātayo yām tráyante sajóshasah
 || 17 || ájre cid asmai kṛiṇutbā nyāñcanam durgé cid á su-
 saraṇām | eshá cid asmād aśaniḥ paró nú sāsredhantī ví
 nasyatu || 18 || yád adyá sūrya udyatī príyakshatrā ritām
 dadhá | yán nimrúci prabúdhi viṣvavedaso yád vā madhyām-
 dine diváh || 19 || yád vābhipitvé asurā ritām yaté chardír
 yemá ví dāsúshe | vayām tád vo vasavo viṣvavedasa úpa
 stheyāma mādhyā á || 20 ||

O faultless divine forces, I glorify you in this congregation. No harm befalls the man who offers oblations and obeys your laws, O the lord of lightning and bliss. 15

The one who offers you sincere dedication verily obtains your blessings. He makes his house spacious and obtains abundant food. Through his pious acts, he leaves ample riches for his progeny and in his family all prosper without any hindrance. 16

Even without war, he (the devotee) gathers wealth, and travels far and wide on pleasant paths. The ordaining, all-friendly, and virtuous cosmic forces, alike in munificence and of one accord, protect him from all sides. 17

You enable him (the devotee) to proceed by an unobstructed road; you grant him easy access to difficult passes. May the shaft of adversities be far from him and vanish without inflicting any injury. 18

O divinity of benevolent vigour, the possessor of all wealth, since at the rising of the sun you preside over the ceremony, and you are present at sunset or at the noon of day; — 19

—or since, O all-wise divine forces, you accept the worship and provide shelter to the worshipper, may we, O possessors of all wealth, be able to come and stay in the midst of you. 20

यदुद्य सूर उदिते यन्मध्यन्दिन' आतुचि ।
 वामं धत्थ मनवे विश्ववेदसो जुह्वानाय प्रचेतसे ॥२१॥
 वयं तद्वः सम्राज आ वृणीमहे पुत्रो न बहुपाय्यम् ।
 अश्याम तदादित्या जुह्वतो हविर्येन वस्योऽनशामहै ॥२२॥

yád adyá sūra údite yán madh-
 yámdina ātúci | vāmám dhatthá mánave viṣvavedaso
 júhvānāya prācetase || 21 || vayám tád vaḥ samrāja á vṛiṇi-
 mahe putró ná bahupáyyam | aśyāma tád ādityā júhvato
 havír yéna vāsyo 'náśāmahai || 22 || ३४ ||

(२८) अष्टाविंशं सूक्तम्

(१-५) पञ्चव्याम्य सूक्तस्य वैवस्वतो मनुर्ऋषिः । विश्वे देवा देवताः । (१-३, ५) प्रथमादितृवस्य पञ्चम्या
 ऋचश्च गायत्री, (४) चतुर्थ्याश्च पुर उष्णिक् छन्दसी ॥

॥३५॥ ये त्रिंशति त्रयस्पुरो देवासो वर्हिरासदन् । विदन्नहं हितासनन् ॥१॥
 वरुणो मित्रो अर्यमा स्मद्रातिषाचो अग्नयः । पत्नीवन्तो वर्षटृताः ॥२॥
 ते नो गोपा अपाच्यास्त उदुक्त इत्था न्यक् । पुरस्तात्सर्वया विशा ॥३॥
 यथा वशन्ति देवास्तथेदसत्तदेषां नकिरा मिनत् । अरावा च न मर्त्यः ॥४॥

28.

Yé triṁśati trāyas paró devāso barhír āsadan | vidāno āha
 dvitāsanan || 1 || vāruṇo mitró aryamá smádrātishāco agnáyah |
 pátnīvanto vāshaṭkṛitāḥ || 2 || té no gopá apācyās tá údak
 tá itthá nyāk | purástāt sārveyā viṣā || 3 || yāthā vāśanti
 devās táthéd asat tád eśhām nákir á minat | árāvā caná
 mártayah || 4 ||

The divine forces who are possessed of all wealth, bestow the desired opulence upon that wise man, who offers oblations to you at sunrise, at noon or at sunset. 21

O resplendent divine forces, we solicit of you the blessing of your wide protection as a son; may we, O cosmic radiant forces, offering oblations obtain that wealth which shall bring us greater prosperity. 22

28

May the three and thirty divine powers (i.e. 33), come to our sacred place of worship; may they accept our offerings and bestow upon us both sorts of prosperity (material and spiritual). 1

May the divine forces of ocean, the sun, cosmic law and the fires with their consorts, honouring the donors and addressed with the sacrificial exclamation, *Vaṣat*, — 2

— be our guardians from the west, from the north, from the south, and from the east coming with all their attendants. 3

Whatever these Nature's bounties desire, surely that comes to pass. No one can resist their will and no mortal can withhold their offerings. 4

सप्तानां सप्त ऋष्टयः सप्त द्युम्नान्येषाम् । सप्तो अधि श्रियो धिरे ॥५॥

saptānām saptā riṣṭāyaḥ saptā dyumnāny
eshām | saptó ādhi śrīyo dhire || 5 || ॐ ||

(२९) एकोनत्रिंशं सूक्तम्

(१-१०) दशचम्याम्य सूक्तस्य वैवस्वतो मनुर्मापीचः करयपो न ऋषिः । विश्वे देवा देवताः । द्विपदा विराट् छन्दः ॥

॥३६॥	बभ्रुरेको विपुणः सुनरो युवाञ्ज्यक्ते हिरण्ययम् ।	१
	योनिमेक आ संसाद द्योतनोऽन्तर्देवेषु मेधिरः ॥१॥	२
	वाशीमेको बिभर्ति हस्त आयसीमन्तर्देवेषु निधुविः ।	३
	वज्रमेको बिभर्ति हस्त आहितं तेन वृत्राणि जिघ्रते ॥२॥	४
	तिग्ममेको बिभर्ति हस्त आयुधं शुचिरुग्रो जलाषभेषजः ।	५
	पथ एकः पीपाय तस्करो यथौ एष वेद निधीनाम् ॥३॥	६
	त्रीण्येक उरुगायो वि चक्रमे यत्र देवासो मदन्ति ।	७

29.

Babhrúr éko víshuṇaḥ sūnáro yúvāñjy āṅkte hiranyáyam
|| 1 || yónim éka á sasāda dyótano 'ntár devéshu médbhiraḥ
|| 2 || vāsīm éko bibharti hásta āyasīm antár devéshu nī-
dbruvih || 3 || vājram éko bibharti hásta āhitam téna vṛi-
trāṇi jighnate || 4 || tigmām éko bibharti hásta āyudham
śúcir ugró jālāshabheshajah || 5 || pathá ékaḥ pīpāya tāsvaro
yathāñ eshá veda nidhīnām || 6 || trīny éka urugāyó ví ca-
krame yātra devāso mādanti || 7 ||

The seven types of forces carry seven appliances; seven are the splendours they possess and they assume seven outstanding glories. 5

29

One of the divines (i.e. one of the behaviours of *manas* or mind) is sustainer, all-pervading, efficiently leading and ever-young, and it decorates itself with gold ornaments. 1

In another (mental behaviour), it is luminous, all-wise among the sense organs, and keeps itself to its place of origin. 2

In another behaviour, it is immovably stationed among Nature's bounties; it brandishes an iron axe in its hands. 3

Another holds the bolt of justice wielding in its hand, wherewith it destroys the devils of evil forces. 4

In another behaviour, it is brilliant and fierce, yet the distributor of healing measures. It holds its sharp weapon in its hands. 5

Another protects the roads like a watchman and knows the places where the hidden treasures lie. 6

Another in three mighty strides taverses along the three regions of time (past, present and future), where the divine forces rejoice. 7

विभिर्द्वा चरत एकया सह प्र प्रवासेव वसतः ॥४॥ ८
 सदो द्वा चक्राते उपमा दिवि सम्राजा सर्पिरासुती । ९
 अर्चन्त एके महि साम मन्वत तेन सूर्यमरोचयन् ॥५॥ १०

vibhir dvā carata ékayā
 sahā prā pravāseva vasataḥ ॥ 8 ॥ sádo dvā cakrāte upamā
 divi samrājā sarpīrāsutī ॥ 9 ॥ ārcanta éke máhi sāma man-
 vata téna sūryam arocayan ॥ 10 ॥ ३० ॥

(३०) त्रिंशं सूक्तम्

(१-४) चतुर्केचस्यास्य सूक्तस्य वैवस्वतो मनुर्केपिः । विश्वे देवा देवताः । (१) प्रथमर्चो गायत्री,
 (२) द्वितीयायाः पुर उष्णिक्, (३) तृतीयाया बृहती, (४) चतुर्थ्याश्चानुष्टुप् छन्दांसि ॥

॥१॥ नहि वो अस्त्यर्भको देवासो न कुमारकः । विश्वे सतोमहान्त इत् ॥१॥
 इति स्तुतासो असथा रिशदसो ये स्थ त्रयश्च त्रिंशच्च ।
 मनोर्देवा यज्ञियासः ॥२॥
 ते नस्त्राध्यं तेष्वत त उ नो अधि वोचत ।
 मा नः पथः पित्र्यान्मानवादधि दूरं नैष्ट परावतः ॥३॥
 ये देवास इह स्थन् विश्वे वैश्वानरा उत ।
 अस्मभ्यं शर्म सप्रथो गवेऽश्वाय यच्छत ॥४॥

80.

Nahí vo ásty arbhakó dévāso ná kumārakāḥ | víṣve sa-
 tómahānta ít ॥ 1 ॥ ítī stutáso asathā riśādaso yé sthā tráyaṣ
 ca triṅśac ca | mīnor devā yajñiyāsaḥ ॥ 2 ॥ té nas trādhvam
 tè 'vata tá u no ádhi vocata | má naḥ patháh pítryān mā-
 navád ádhi dūrām naiṣṭa paravātaḥ ॥ 3 ॥ yé devāsa ihā
 sthāna víṣve vaiṣvānarā utá | asmábhyam śarma saprátho
 gávé 'śvāya yachata ॥ 4 ॥ ३० ॥

Two (mind and ego) with one bride (the allurements) travel with swift steeds and move like travellers on their way to distant places. 8

These two of like-beauty and of royal rank, when worshipped with oblations of butter (i.e. dedicated devotion) take their seat in heaven. 9

Some, when singing prayers, conceive sacred chants of the Saman, whereby they light up the sun (i.e. the self). 10

30

There is no one among you, O Nature's bounties, who is infant or a youth. Verily all of you are great. 1

You are destroyers of adversities, O divines, adored by men and you are three and thirty and are thus lauded by sacred hymns. 2

May you preserve us and protect, and with benedictions speak to us. May you lead us not afar from the eternal paths of our ancestors, nor from those who are still far away. 3

O Nature's bounties, who are present here, and to whom this entire worship is offered, may you give us, and give to our cattle and horses, wide protection and renowned happiness. 4

[अथ पञ्चमोऽनुवाकः ॥]

(३१) एकविंशं सूक्तम्

(१-१८) अष्टादशचम्यास्य सूक्तस्य वैवस्वतो मनुक्रेपिः । (१-४) प्रथमादितृक्रेचां यज्ञो यजमानश्च ।

(५-९) पञ्चम्यादिपञ्चानां दम्पती. (१०-१८) दशम्यादिनवानाञ्च दम्पत्यागिपो देवताः ।

(१-८, ११-१३) प्रथमाद्यष्टचमिकादष्ट्यादितृचम्य च गायत्री. (९. १४)

नवमीचतुर्दशयोगनुष्टुप्. (१०) दशम्याः पादितृच. (१०-१८)

पञ्चदश्यादितृचमृणाञ्च पङ्क्तिः छन्दोऽसि ॥

॥३८॥

यो यजाति यजात इत्सुनवच्च पचाति च । ब्रह्मेदिन्द्रस्य चाकनत् ॥१॥
 पुरोळाशं यो अस्मै सोमं ररत आशिरम् । पादितं शक्रो अंहसः ॥२॥
 तस्य द्युमौ असद्रथो देवजूतः स शूशुवत् । विश्वा वन्वन्नमित्रिया ॥३॥
 अस्य प्रजावती गृहेऽसश्चन्ती दिवेदिवे । इळा धेनुमती दुहे ॥४॥
 या दंपती समनसा सुनुत आ च धावतः । देवासो नित्ययाशिरा ॥५॥

31.

Yó yájāti yájāta it sunávac ca pácāti ca | brahméd in-
 drasya cākanat || 1 || puroḷāṣaṁ yó asmai sómam rārata
 āśiram | pād it tāṁ śakró aṁhasaḥ || 2 || tāsyā dyumān asad
 rātho devājūtaḥ sā śūśuvāt | víśvā vānvān amitríyā || 3 ||
 āsya prajāvatī grīhé 'saścanti divé-dive | ilā dhenumāti duhe
 || 4 || yā dāmpatī sámanasā sunutā á ca dhāvataḥ | dévaso
 nityayāśirā || 5 || ३८ ||

॥३९॥

प्रति प्राशव्यौ इतः सम्यञ्चा बर्हिर्ऋशते । न ता वाजेषु वायतः ॥६॥
 न देवानामपि ह्युतः सुमतिं न जुगुक्षतः । श्रयो बृहद्विवासतः ॥७॥
 पुत्रिणा ता कुमारिणा विश्वमायुर्व्यश्रुतः । उभा हिरण्यपेक्षसा ॥८॥

prāti prāṣavyān itaḥ samyāñcā barhír āśāte | ná tā vā-
 jēṣhu vāyataḥ || 6 || ná devānām āpi hūtaḥ sumatīm ná ju-
 gukshataḥ | śrávo bṛihád vivāsataḥ || 7 || putrínā tā kumā-
 rínā víśvam āyur vy āśnutaḥ | ubhā hīraṇyapeśasā || 8 ||

That worshipper, who worships sacrifices, pours the libations and prepares the meals of offerings, pleases the resplendent Lord. 1

The resplendent Lord protects from woe that man who surrenders the cakes of his material gains to Him, and offers the elixir of devotional prayers, blended with the milk of dedication. 2

His chariot or life becomes glorious, guided by divine powers. He subdues all hostilities and becomes prosperous in wealth and children. 3

In his house, flows stream of perpetual abundance of progeny, and are milch kine milked every day. 4

O divines, may the husband and wife who, with one accord, offer the elixir of dedication with pure heart and propiciate you with the milk of sweet devotional prayers, —5

—constantly associated, may they acquire appropriate food, may they be able to offer sacrifice and may they never fail in strength and vigour. 6

May they never deny their reverence and promises to the divines. May they never give up your worship, and may they win wide fame for themselves. 7

Blessed with sons and daughters, may they enjoy their full extent of life, decked with ornaments of gold. 8

वीतिहोत्रा कृतद्वसू दशस्यन्तामृताय कम् ।

समूधो रोमशं हतो देवेषु कृणुतो दुवः ॥९॥

आ शर्म पर्वतामीं वृणीमहे नदीनाम् । आ विष्णोः सचाभुवः ॥१०॥

vītihoṭrā kṛitādvasu daśasyāntāmṛitāya kām | sām ūdho ro-
maśam hato devēśhū kṛiṇuto dūvaḥ || 9 || ā śarma pārvatā-
nām vṛiṇīmāhe nadīnām | ā viṣṇoḥ sacābhūvaḥ || 10 || ३१

॥१०॥ ऐतु पूषा रयिर्भगः स्वस्ति सर्वधातमः । उरुध्वा स्वस्तये ॥११॥

अरमतिरनर्वणो विश्वो देवस्य मनसा । आदित्यानामनेह इत् ॥१२॥

यथा नो मित्रो अर्यमा वरुणः सन्ति गोपाः । सुगा ऋतस्य पन्थाः ॥१३॥

अग्निं वः पुर्व्यं गिरा देवमीळे वसूनाम् ।

सपर्यन्तः पुरुप्रियं मित्रं न क्षेत्रसाधसम् ॥१४॥

मक्षू देववतो रथः शूरो वा पृत्सु कासु चित् ।

देवानां य इन्मनो यजमान इयक्षत्यभीदयज्वनो भुवत् ॥१५॥

न यजमान रिष्यसि न सुन्वान न देवयो ।

देवानां य इन्मनो यजमान इयक्षत्यभीदयज्वनो भुवत् ॥१६॥

aitu pūshā rayīr bhāgaḥ svastī sarvadhātamaḥ | urūr
ādhvā svastāye || 11 || arāmatir anarvāno viśvo devāsya mā-
nasā | ādityānām aneḥa it || 12 || yāthā no mitró aryamā
váruṇaḥ sánti gopāḥ | sugā ṛitāsya pānthāḥ || 13 || agnīm
vaḥ pūrvyām girā devām ile vāsūnām | saparyāntaḥ puru
priyām mitrām ná kshetrasādhasam || 14 || makshú devāvato
ráthaḥ śúro vā pṛitsú kásu cit | devānām yá in máno yá-
jamāna íyakshaty abhíd áyajvano bhuvat || 15 || ná yaja-
māna rishyasi ná sunvāna ná devayo | devānām yá in máno

Offering acceptable sacrifices, obtaining the desired wealth, presenting oblations for the sake of immortality, they satisfy the claims of love and pay due honour to the divine powers. 9

We solicit the happiness afforded by the hills, the rivers, and the sun associated with other divine powers. 10

May the lord of nourishment, the possessor of opulence and may the most benevolent, the all-bounteous, come to us auspiciously, and may our path that leads to bliss be wide open for us. 11

All men with devout minds are the unwearied praisers of the irresistible lord of nourishment; He is most virtuous among all the cosmic forces and His gifts are faultless. 12

Since the lord of light, waters and cosmic justice is protecting us, may it become easy to travel along the paths of virtue. 13

I glorify with prayers the adorable Lord, the foremost among the divine forces, to obtain riches. We honour the Lord like a friend who prospers our fields. 14

The chariot of the devoted worshipper moves swiftly like the chariot of a warrior fighting the battle. The man who performs noble acts and who strives to win the favour of divine powers will conquer those who do not worship. 15

Never are you injured, O worshipper; O devoted to God, O the loving devotee, if you honour divine powers. The man who performs noble acts and who strives to win the favour of divine powers will conquer those who do not worship. 16

नकिष्टं कर्मणा नशन्न प्र योषन्न योषति ।
 देवानां य इन्मनो यजमान इयक्षत्यभीदयज्वनो भुवत् ॥१७॥
 असदत्र सुवीर्यमुत त्यदाश्चश्व्यम् ।
 देवानां य इन्मनो यजमान इयक्षत्यभीदयज्वनो भुवत् ॥१८॥

nákish tám kármanā naṣan ná prá yoshan ná yo-
 shati | devánām yá ín máno — || 17 || ásad átra suvíryam
 utá tyád āśvāśvyam | devánām yá ín máno — || 18 || 40 ||

(३२) द्वाविंशं सूक्तम्

(१-३०) त्रिंशद्वचन्यास्य सूक्तस्य काण्वो मेधातिथिक्रिषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥१॥ प्र कृतान्यृजीषिणः कण्व इन्द्रस्य गार्थया । मदे सोमस्य वोचत ॥१॥
 यः सविन्दुमनर्शनिं पिप्रुं दासमेहीशुर्वम् । वर्धीदुग्रो रिणन्नपः ॥२॥
 न्यबुदस्य विष्टपं वर्ष्माणं बृहतस्तिर । कृषे तदिन्द्र पौंस्यम् ॥३॥
 प्रति श्रुताय वो धृषत्पूर्णांशं न गिरेरधि । हुवे सुशिप्रमृतये ॥४॥

32.

Prá kṛitāny ṛijīshīṇaḥ kánvā indrasya gāthayā | máde
 sómasya vocata || 1 || yáh sṛibindam ánarṣanim píprum dā-
 sām abīśuvam | vādhiḍ ugró riṇānn apáh || 2 || ny árbuda-
 sya viṣhṭápam varshmánānam bṛihatás tira | kṛishé tát indra-
 paúṁsyam || 3 || práti śrutáya vo dhṛishát túrṇāṣam ná gi-
 rér ádhi | huyé suṣiprám ūtáye || 4 ||

No one obstructs him in his action, and never can he be restrained from performing his duties, and none can separate him from his family nor can the family desert him. The man who performs noble acts and who strives to win the favour of divine powers will conquer those who do not worship. 17

The unparalleled heroic strength belongs here to him and he alone is the possessor of swift vigour and vitality; the man who performs noble acts and who strives to win the favour of divine powers will conquer those who do not worship. 18

32.

Wise devotees glorify with songs the great deeds of the resplendent Lord, ever full with exhilaration of spiritual joy. 1

The fierce Lord subdues wicked, violent, greedy and crooked tendencies and liberates the stream of virtuous thoughts. 2

May you pierce the vast stronghold of the cloud of evil thoughts; O resplendent Lord, achieve this manly exploit. 3

I invoke the victorious handsome resplendent Lord for your protection and to hear your praises, as (a thirsty traveller) invokes water to come down from the clouds. 4

स गोरश्वस्य वि व्रजं मन्दानः सोम्येभ्यः । पुरं न शूर दर्शसि ॥५॥

sá gór áśvasya ví
vrajám mandānāḥ somyébhyah | púram ná śūra darshasi
॥ 5 ॥ १ ॥

॥२॥ यदि मे रारणः सुत उक्थे वा दधसे चनः । आरादुप स्वधा गहि ॥६॥
वयं घा ते अपि प्ससि स्तोतार इन्द्र गिर्वणः । त्वं नो जिन्व सोमपाः ॥७॥
उत नः पितुमा भर संरराणो अविक्षितम् । मघवन्भूरि ते वसु ॥८॥
उत नो गोमतस्कृधि हिरण्यवतो अश्विनः । इळाभिः सं रभेमहि ॥९॥
बृवदुक्थं हवामहे सृप्रकरस्तमूतये । साधु कृष्वन्तमवसे ॥१०॥

yádi me rāraṇaḥ sutá ukthé vā dādhasē cānaḥ | ārád
úpa svadhá gahi || 6 || vayám ghā te ápi śmasi stotāra in-
dra girvaṇaḥ | tvám no jinva somapāḥ || 7 || utá naḥ pitúm
á bhara samrarāṇó ávikshitam | mágghavan bhūri te vāsu
|| 8 || utá no gómatas kṛidhi hīraṇyavato aśvīnaḥ | ilābhiḥ
sám rabhemahi || 9 || bṛibáduktham havāmahe śriprákarasnam
ūtāye | sādhu kṛiṇvāntam ávase || 10 || २ ॥

॥३॥ यः संस्थे चिच्छतक्रतुरादीं कृणोति वृत्रहा । जरितृभ्यः पुरुवसुः ॥११॥
स नः शक्रश्चिदा शक्रदानंवा अन्तराभरः । इन्द्रो विश्वाभिरूतिभिः ॥१२॥
यो रायोऽवनिर्महान्सुपारः सुन्वतः सखा । तमिन्द्रमभि गायत ॥१३॥

yāḥ samsthé cic chatakratur ād īm kṛiṇóti vṛitrahá |
jaritṛibhyah purūvásuḥ || 11 || sá naḥ śakraś cid á śakad
dānavān antarabharāḥ | índro víśvābhir ūtībhiḥ || 12 || yó
rāyò 'vánir mahān supārāḥ sunvatāḥ sakhā | tám índram
abhí gāyata || 13 ||

Through the ecstasy of spiritual joy, O resplendent Lord, you throw open the doors of the pastures of wisdom (cows) and vitality (horses), as if from a hostile city. 5

If my tributes and praises delight you and you take pleasure in my laudation, come to me with your divine personality even from afar. 6

O resplendent Lord, the one adored by praises, O lover of devotion, we are your adorers; may you, therefore, be generous unto us. 7

And pleased by us, O bounteous Lord, bring us still undiminished wealth and food which you possess in plenty. 8

Make us possessed of wisdom, wealth of gold, and vitality. May we exert ourselves in consonance with divine words. 9

Let us call Him for help whose arm is stretched out for the protection of others, and who strives nobly to defend us. 10

He is the performer of cent per cent selfless noble acts the destroyer of devil of ignorance, and provides ample wealth of wisdom to his sincere worshippers. 11

May the all-powerful one give us strength, and may the resplendent Lord, along with all the protections, satisfy our needs. 12

Glorify that resplendent Lord who is mighty and is the preserver of riches, the saviour of devotees and friend of the offerers of libation. 13

आयन्तारं महि स्थिरं पृतनासु श्रवोजितम् । भूरेरीशानमोजसा ॥१४॥
नकिरस्य शचीनां नियन्ता सुनृतानाम् । नकिर्वक्त्र न दादिति ॥१५॥

āyantāram māhi sthirām prītanāsu śra-
vojītam | bhūrer īśānam ójasā || 14 || nákir asya śácīnām
niyantā sūnṛtānām | nákir vaktā ná dād iti || 15 || ३ ||

॥१४॥ न नूनं ब्रह्मणामृणं प्राशूनामस्ति सुन्वताम् । न सोमो अप्रता पपे ॥१६॥
पन्य इदुषं गायत पन्य उक्थानि शंसत । ब्रह्मा कृणोत पन्य इत् ॥१७॥
पन्य आ दर्दिरच्छता सहस्रा वाज्यवृतः । इन्द्रो यो यज्वनो वृधः ॥१८॥

ná nūnām brahmāṇām ṛiṇām prāśūnām asti suvratām |
ná sómo apratā pape || 16 || pánya íd úpa gāyata pánya
ukthāni śaṁsata | bráhmā kṛiṇota pánya ít || 17 || pánya á
dardirac chata śahásra vajy ávritah | índro yó yájvano
vṛidhah || 18 ||

वि पू चर स्वधा अनु कृष्टीनामन्वाहुवः । इन्द्र पिव सुतानाम् ॥१९॥
पिव स्वधैनवानामुत यस्तुग्ये सचा । उतायमिन्द्र यस्तव ॥२०॥

ví shú cara svadhā ánu kṛiṣṭīnām ánv áhú-
vah | índra píba sutānām || 19 || píba svádhaiṇavanām utá
yás túgrye sácā | utáyām índra yás táva || 20 || ४ ||

(Glorify Him) who is always near us, who is mighty, and firm to help us in our struggles, and leads us to glorious victories. He is the lord of vast riches through his superior prowess. 14

No one puts a limit to His blessings and no one can complain that He is not generous. 15

Verily, no debt (of Nature's bounties) is due to those devotees who are actively engaged in the extraction of devotional elixir. The elixir is not to be enjoyed by those who are miser and non-liberal. 16

May you sing praises to the revered (Lord), repeat prayers to Him who alone is revered; address hymns to the revered resplendent Lord. 17

The powerful resplendent Lord, the discomforter of hundreds and thousands, the one unobstructed by adversities, is worthy of reverence. He is the benefactor of the worshippers. 18

May you, who are to be invoked by men, come to those who call you with devotion. May you accept, O the resplendent Lord, and enjoy the loving prayers they offer. 19

May you drink and relish these devotional elixirs from the plants, purchased in exchange of milch cows, and which have been mixed with water. They are, O resplendent Lord; your own. 20

॥५॥ अतीहि मन्युषाविणं सुषुवांसमुपारणे । इमं रातं सुतं पिव ॥२१॥
 इहि तिस्रः परावत इहि पञ्च जनाँ अति । धेना इन्द्रावचाकशत् ॥२२॥
 सूर्यो रश्मि यथा सृजा त्वा यच्छन्तु मे गिरः । निम्नमापो न सध्यक् ॥२३॥
 अध्वर्यवा तु हि षिञ्च सोमं वीराय शिप्रिणे । भरा सुतस्य पीतये ॥२४॥
 य उद्रः फलिगं भिनन्य विस्न्धूरवास्जजत् । यो गोषु पक्वं धारयत् ॥२५॥

átíhi manyushāvíṇaṁ sushuvāṁsaṁ upāraṇe | imāṁ rātāṁ
 sutāṁ piba || 21 || íhi tísraḥ parāvāta íhi páñca jānāṁ átí | dhēnā
 indrāvacākaśat || 22 || sūryo raśmīm yāthā sṛijā tvā yachantu
 me girāḥ | nimnāṁ āpo ná sadhryāk || 23 || ádhvaryav á
 tú hí shiñcā sōmaṁ vīráya śiprīṇe | bhārā sutāsyā pītāye
 || 24 || yá udnāḥ phaligāṁ bhincān nyāk síndhūr avāsrijat
 yó góshu pakvāṁ dharáyat || 25 || 5 ||

॥६॥ अहन्यृत्रमृचीषम और्णवाभमहीशुर्वम् । हिमेनाविध्यदवुदम् ॥२६॥
 प्र व उग्राय निष्टुरेऽषाळ्हाय प्रसक्षिणे । देवत्तं ब्रह्म गायत ॥२७॥
 यो विश्वान्यभि व्रता सोमस्य मदे अन्धसः । इन्द्रो देवेषु चेतति ॥२८॥

áhan vṛitrāṁ rīcīshama aurnavābhāṁ ahiśúvam | himé-
 nāvidhyad árpuḍam || 26 || prá va ugrāya nishtúré 'shālḥāya
 prasakshīṇe | devāttam bráhma gāyata || 27 || yó víśvāny
 abhí vratā sōmasya mādē ándhasaḥ | índro devéshu cétati
 || 28 ||

May you ignore him who offers libation in angry mood or who presents on a disapproved spot. May you accept the devotion of those who offer with love. 21

O resplendent Lord, having listened to our invocations, may you proceed over the great distances in three directions (from the back, from the front and from the sides) and pass over all the five types of men. 22

May you send forth your riches to me as the sun disperses the rays; let my songs attract you hitherward as waters run to low levels. 23

O the sacrificer, may you quickly offer your devotion to the resolute resplendent self of pleasant appearance; may you offer devotional songs to Him for His acceptance, — 24

—to Him who cleaves the dark clouds of ignorance and lets loose pure thoughts for their free flow and sets the matured thoughts in men like ripe milk in the kine. 25

The brilliant resplendent Lord destroys evil thoughts, smites down the obstructive forces, puts an end to the poisonous tendencies, and pierces through dark clouds of doubts and ambiguities. 26

May you sing aloud your praises inspired by your divine instinct to the one who is matchless, unconquerable and subduer of the evil passions. 27

The resplendent Self, through the ecstasy of spiritual joy, inspires all virtuous thoughts among men of divine nature. 28

इह त्या सधमाद्या हरी हिरण्यकेश्या । वोळ्हामभि प्रयो हितम् ॥२९॥
अर्वाञ्च त्वा पुरुषुत प्रियमैधस्तुता हरी । सोमपेयाय वक्षतः ॥३०॥

ihā tyā sadhamādyā hārī hīranyakesyā | volhām abhī
prāyo hitām || 29 || arvāñcām tvā puruṣtuta priyāmedha-
stutā hārī | somapēyāya vakshataḥ || 30 || ६ ||

(३३) त्रयस्त्रिंशं सूक्तम्

(१-१९) एकोनविंशत्यृचम्याम्य सूक्तस्य काण्वो मेध्यातिथिर्ऋषिः । इन्द्रो देवता । (१-१५) त्रयमादि-
पञ्चदशर्चा बृहती, (१६-१८) षोडश्यादितृचम्य गायत्री, (१९) एकोनविंश्याश्चानुष्टुप् उन्दांसि ॥

॥७॥

वयं घ त्वा सुतावन्त आपो न वृक्तवर्हिषः ।
पवित्रस्य प्रस्रवणेषु वृत्रहन्पि स्तोतार आसते ॥१॥
स्वरन्ति त्वा सुते नरो वसो निरेक उक्थिनः ।
कदा सुतं तृषाण ओक आ गम इन्द्र स्वब्दीव वंसगः ॥२॥
कण्वेभिधृष्णवा धृषद्वाजं दर्शि सहास्त्रणम् ।
पिशङ्गरूपं मघवन्विचर्षणे मक्षू गोमन्तमीमहे ॥३॥

33.

Vayām gha tva sūtāvanta āpo nā vṛiktābarhishah | pa-
vītrasya prasrāvaṇeshu vṛitrahan pāri stotāra āsate || 1 ||
svārantī tvā suté nāro vāso nirekā ukthīnaḥ | kadā sūtām tri-
shāṇā ōka ā gama indra svabdiva vānsagah || 2 || kāṇvebhir
dhrishṇav ā dhrishād vājam darshi sahasrīṇam | piśāṅgarū-
pam maghavan vicarshaṇe makshū gómantam īmahe || 3 ||

May those two beautiful powers, like golden-maned steeds, share rewards worn by you; may they convey you to the place of loving food-offerings. 29

O much-praised Lord, may these twin powers praised by all benevolent intellectuals bring you here to accept our devotional prayers. 30

33

We are pouring forth to you the devotional prayers like water. Our heart is pure and full of devotion. The praisers adore you, O destroyer of evils, at the ceremony where the streams of pious prayers are oozing water from filters. 1

The leaders of the ceremony, repeating praises, call you, O Lord of riches, to the foremost place; when do you, O resplendent Lord, come to drink the elixir of sweet devotional prayers, as a thirsty bellowing bull to the home? 2

O resolute resplendent Lord, may you bestow abundantly upon wise men thousands of benefits; O the all-seeing bounteous Lord, we earnestly solicit you for the speedy availability of the splendid wealth of gold and matured wisdom. 3

पाहि गायान्धसो मद इन्द्राय मेध्यातिथे ।
 यः संमिश्रो हयोर्यः सुते सचा वज्रीरथो हिरण्ययः ॥४॥
 यः सुषव्यः सुदक्षिण इनो यः सुक्रतुर्गुणे ।
 य आकरः सहस्रा यः शतामघ इन्द्रो यः पूर्भिदारितः ॥५॥

pāhi

gāyāndhaso mada indraya medhyātithe | yāḥ sāmīṣlo hā-
 ryor yāḥ suté sácā vajrī rátho hiraṇyáyah || 4 || yāḥ sushav-
 yāḥ sudákshina inó yāḥ sukrátur grīṇé | yá ākarāḥ sa-
 hásrā yāḥ śatāmagha índro yāḥ pūrbhíd āritāḥ || 5 || 7 ||

॥८॥

यो धृषितो योऽवृते यो अस्ति श्मश्रुषु श्रितः ।
 विभूतद्युम्नश्च्यवनः पुरुष्टुतः कत्वा गौरिव शाकिनः ॥६॥
 क ई वेद सुते सचा पिबन्तं कद्वयो दधे ।
 अयं यः पुरो विभिनत्योजसा मन्दानः शिष्यन्धसः ॥७॥
 दाना मृगो न वारणः पुत्रा चरथं दधे ।
 नकिश्च नि यमदा सुते गमो महोश्चरस्योजसा ॥८॥
 य उग्रः सन्ननिष्टुतः स्थिरो रणाय संस्कृतः ।
 यदि स्तोतुर्मघवा शृणवद्भवं नेन्द्रो योषत्या गमत ॥९॥

yó dhṛishitó yó 'vṛito yó ásti śmaśrushu śritāḥ | ví-
 bhūtadyumnaṣ cyávanah puruṣṭutāḥ krátvā gaúr iva śā-
 kināḥ || 6 || ká īṃ veda suté sácā píbantaṃ kád váyo dadhe |
 ayāṃ yāḥ púro vibhináṭty ójasā mandānāḥ śipry ándhasah
 || 7 || dāná mṛigó ná vāraṇāḥ purutrā carātham dadhe | ná-
 kish tvā ní yamad ā śuté gamo mahāñṣ carasy ójasā || 8 ||
 yá ugrāḥ sám ānīṣṭṛita sthiró raṇāya samskrītaḥ | yádi
 stotúr maghāvā śṛiṇāvad dhāvaṃ néndro yoshaty ā gamat
 || 9 ||

O adorable guest, may you, in the exhilaration of pure joy, sing prayers to the resplendent Lord who, harnesses His horses when glorified. He is the wielder of bolt of justice and His chariot shines like gold. 4

He is the resplendent self, who is spoken of as having strong hands, both right and left; He is most wise and performer of great acts; He is rich in thousands, and has hundreds of bounties; He is the demolisher of strongholds of adversities. 5

He is the subduer of evil forces, the unresisted, a confident fighter in the struggles, possessor of vast wealth, the over-thrower of foes, much lauded and by his acts of bounty is like a milch-cow to His worthy devotee. 6

No one knows what vital drinks He enjoys when devotional prayers are offered to Him and when and what foods He takes! He looks resolute as a man having strong jaws; exhilarated by the spiritual joy, He breaks down the strongholds of evil forces by His strength. 7

May you come to the place of worship like a wild elephant who rushes on, this way and that way, mad with heat; no one can bind you, yet come hither to the place of worship; verily, you move mighty with your strength. 8

He is powerful, never overthrown by foes, steadfast and always ready to fight the evil. When the bounteous Lord hears the invocation of an adorer, He does not stand aloof. He is sure to come. 9

सत्यमित्था वृषेदसि वृषजूतिर्नोऽवृतः ।
वृषा रुम शृण्विषे परावति वृषो अर्वावति श्रुतः ॥१०॥

satyām itthā vṛśhéd asi vṛśhajūtir nó 'vṛitaḥ | vṛśhā
hy ūgra śṛiṇvishé parāvāti vṛśho arvāvāti śrutāḥ || 10 || 8 ||

॥१॥ वृषणस्ते अभीशवो वृषा कशा हिरण्ययी ।
वृषा रथो मघवन्वृषणा हरी वृषा त्वं शतक्रतो ॥११॥
वृषा सोता सुनोतु ते वृषन्नृजीपिन्ना भर ।
वृषा दधन्वे वृषणं नदीप्वा तुभ्यं स्थातर्हरीणाम् ॥१२॥
एन्द्र याहि पीतये मधु शविष्ठ सोम्यम् ।
नायमच्छा मघवा शृणवद्गिरो ब्रह्मेकथा च सुक्रतुः ॥१३॥

vṛśhaṇas te abhiśavo vṛśhā kāśā hiraṇyáyī | vṛśhā
rātho maghavan vṛśhaṇā hārī vṛśhā tvām śatakrato || 11 ||
vṛśhā sôtā sunotu te vṛśhann ṛjīpinu ā bhara | vṛśhā
dadhanve vṛśhaṇam nadīshv ā tūbhyam sthātar harīṇām
|| 12 || éndra yāhi pītāye mādhu śavishṭha somyām | nāyām
āchā maghāvā śṛiṇāvad gīro brāhmokthā ca sukrātuḥ || 13 ||

वहन्तु त्वा रथेष्ठामा हरयो रथयुजः ।
तिरश्चिदुर्यं सर्वनानि वृत्रहन्नन्येषां या शतक्रतो ॥१४॥
अस्माकमद्यान्तमं स्तोमं धिष्व महामह ।
अस्माकं ते सर्वना सन्तु शन्तमा मदाय द्युक्ष सोमपाः ॥१५॥

vāhantu tvā ratheshṭhām ā hārayo rathayújaḥ | tirāś cid
aryām sāyanāni vṛitrahann anyéshām yā śatakrato || 14 ||
asmākam adyāntamaṁ stómaṁ dhishva mahāmaha | asmā-
kam te sāvanā santu śāntamā mādāya dyuksha somapāḥ
|| 15 || 9 ||

Verily, you are a showerer of blessings; inspired by vigorous actions, you come to us. You are unarrested by adversities and celebrated as a showerer of benefits from all the places, near and far. 10

O performer of hundreds of selfless acts, your controlling powers, the reins, are showerers of blessings and such is your golden whip. O bounteous Lord, your chariot is the showerer of benefits and such are your twin-horses and you yourself are the showerer of blessings. 11

O showerer of blessings, may the offerer present to you the devotional love as a showerer; O straight-going Lord, bring us wealth; O controller of the horses, the showerer is effusing out prayers to be offered to you which will flow like rivers. 12

Come, O most powerful resplendent Lord, to drink the elixir of devotion. This bounteous person, the achiever of sacred exploits, does not hear the prayers, the chants, and the hymns till He comes. 13

O performer of hundreds of sacred acts, the destroyer of evils, let your powers, yoked to your car, bring you here. O Lord, may you mount on the chariot and avoiding other offerers, come here swiftly. 14

O greatest of the great, may you accept our laudation as nearest to your heart. May our libations be most successful in exciting your exhilaration. 15

१०॥ नहि षस्तव नो मम शास्त्रे अन्यस्य रण्यति । यो अस्मान्वीर आनयत् ॥१६॥
 इन्द्रश्चिद्धा तदब्रवीत्त्रिया अशास्यं मनः । उतो अहं क्रतुं रघुम् ॥१७॥
 ससी चिद्धा मदच्युता मिथुना वहतो रथम् । एवेद्धृष्टं उत्तरा ॥१८॥
 अधः पश्यस्व मोपरि संतरां पादुकौ हर
 मा ते कशप्लुकौ दृशन्त्स्त्री हि ब्रह्मा बभूविथ ॥१९॥

nahí shás táva nó máma śāstré anyāsyā rānyati | yó
 asmān vīrá ānayat || 16 || índraṣ cid ghā tād abravīt striyā
 aśāsyām mānaḥ | utó áha krátum raghúm || 17 || śáptī cid
 ghā madacyútā mithunā vahato rátham | evéd dhūr vṛishṇa
 úttarā || 18 || adhāḥ paśyasva mópāri samtarāta pādakaú
 hara | mā te kaṣaplakaú dṛiṣan strī hí brahmā babhūvitha
 || 19 || १० ||

(३४) चतुर्विंशं सूक्तम्

(१-१८) अष्टादशर्चस्य सूक्तस्य (१-१५) प्रथमादिपञ्चदशर्चा कान्वो नीपातिभिः, (१६-१८) षोडश्या-
 दितृचस्य चाङ्गिरसाः सहस्रं वसुतोचिष क्रपयः । इन्द्रो देवता । (१-१५) प्रथमादिपञ्च-
 दशर्चामनुष्टुप्, (१६-१८) षोडश्यादितृचस्य च गायत्री छन्दसी ॥

॥११॥

एन्द्र याहि हरिभिरुप कण्वस्य सुष्टुतिम् ।
 दिवो अमुष्य शासतो दिवं यय दिवावसो ॥१॥
 आ त्वा ग्रावा वदन्निह सोमी घोषेण यच्छतु ।
 दिवो अमुष्य शासतो दिवं यय दिवावसो ॥२॥

34.

Éndra yāhi hāribhir úpa kánvasya sushtútīm | divó
 amúshya śásato divám yaya divāvaso || 1 || á tvā grāvā vá-
 dann ihá somí ghóshena yachatu | divó amúshya — || 2 ||

The brave resplendent, who guides us, does not take delight in giving punishments, either to you, or to me, or to anyone else. 16

This is what, verily, the resplendent Lord speaks; the mind of women is sensitive and delicate and resists control and their intellect works through emotions under limitations. 17

The pairs of horses of the resplendent Self rushing in exhilaration, draw His chariot; the pole of the showerer of universe rests upon them. 18

Cast your eyes downward, not upward; keep your feet close together; let none see your ankles, for now you, the creator, have become a woman. 19

34

Come, O resplendent, with your quick measures to receive the praises of wise devotees. O Lord, radiant while glorified, may you controlling the yonder celestial space return to your region. 1

May the repeated voices of praises, as if of the grinding stone, bring you here with ringing voice. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 2

अत्रा वि नेमिरेषामुरां न धूनुते वृकः ।
 दिवो अमुष्य शासतो दिवै यय दिवावसो ॥३॥
 आ त्वा कण्वा इहावसे हवन्ते वाजसातये ।
 दिवो अमुष्य शासतो दिवै यय दिवावसो ॥४॥
 दधामि ते सुतानां वृष्णे न पूर्वपाय्यम् ।
 दिवो अमुष्य शासतो दिवै यय दिवावसो ॥५॥

átrā ví nemír eshām úrām ná dhūnute vṛikah | divó amúshya — || 3 || á tvā kānvā ihāvase hāvante vājasātaye |
 divó amúshya — || 4 || dādhami te sutānām vṛishṇe ná pūrvapāyyam | divó amúshya — || 5 || ॥ ॥

सत्पुर्नन्धिर्न आ गहि विश्वतोधीर्न ऊतये ।
 दिवो अमुष्य शासतो दिवै यय दिवावसो ॥६॥
 आ नो याहि महेमते सहस्रोते शतामघ ।
 दिवो अमुष्य शासतो दिवै यय दिवावसो ॥७॥
 आ त्वा होता मनुर्हितो देवत्रा वक्षदीढ्यः ।
 दिवो अमुष्य शासतो दिवै यय दिवावसो ॥८॥
 आ त्वा मदच्युता हरी श्येनं पक्षेव वक्षतः ।
 दिवो अमुष्य शासतो दिवै यय दिवावसो ॥९॥

smátpuramdhir na á gahi viśvátodhīr na ūtāye | divó amúshya — || 6 || á no yāhi mahemate sáhasrote śātāmagha | divó amúshya — || 7 || á tvā hótā mánurhito devatrā vakshad ídyah | divó amúshya — || 8 || á tvā mada-cyútā hārī syenām pakshéva vakshataḥ | divó amúshya — || 9 ||

The stone's rim shakes the herbal stems at this ceremony like a wolf terrifying a sheep. O Lord, radiant while glorified, may you, controlling the yonder space, return to your region. 3

The wise devotees invoke you here for protection and for food. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 4

I make offering to you, O showerer, of the libations as the first drink. O Lord, radiant while glorified, may you controlling the yonder celestial space, return to your region. 5

May you, the master of the family of celestial region, and the sustainer of the universe, come to us for our protection. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 6

O sagacious Lord, bestower of infinite wealth and numerous protections, come to us. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 7

May the invoker, the divine force behind the fire, most adorable among the bounties, benefactor of man, bring you here. O Lord, radiant while glorified, may you controlling the yonder celestial space, return to your region. 8

Let your pair of vigorous physical and spiritual powers, humiliators of the pride of foes, bring you as two wings of the falcon bring him on the earth. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 9

आ या॒ह्य॒र्य आ परि॒ स्वाहा॒ सोम॑स्य पी॒तये॑ ।
 दि॒वो अ॒मुष्य॒ शास॑तो दि॒वै य॒य दि॒वाव॑सो ॥१०॥

ā yāhy aryá ā pári sváhā sómasya pītāye | divó amú-
 shya — || 10 || 12 ||

॥११॥

आ नो॑ या॒ह्युप॑श्रुत्युक्थेषु॑ रणया॒ इह॑ ।
 दि॒वो अ॒मुष्य॒ शास॑तो दि॒वै य॒य दि॒वाव॑सो ॥११॥
 सरू॑पेरा सु नो॑ गहि॒ संभृ॑तैः संभृ॑ताश्वः ।
 दि॒वो अ॒मुष्य॒ शास॑तो दि॒वै य॒य दि॒वाव॑सो ॥१२॥

ā no yāhy úpaśruty ukthéshu raṇayā ihá | divó amú-
 shya — || 11 || sárūpair ā sú no gahi sám̐bhṛitaiḥ sám̐bhṛi-
 tāśvah | divó amúshya — || 12 ||

आ या॒हि प॑र्वतेभ्यः॒ समु॑द्रस्याधि॒ विष्ट॑पः ।
 दि॒वो अ॒मुष्य॒ शास॑तो दि॒वै य॒य दि॒वाव॑सो ॥१३॥
 आ नो॑ ग॒व्यान्य॑श्व्या॒ सह॑स्रा शूर॒ द॑र्दहि ।
 दि॒वो अ॒मुष्य॒ शास॑तो दि॒वै य॒य दि॒वाव॑सो ॥१४॥
 आ नः॑ सह॒स्रशो॑ भ॒रायु॑तानि श॒तानि॑ च ।
 दि॒वो अ॒मुष्य॒ शास॑तो दि॒वै य॒य दि॒वाव॑सो ॥१५॥

ā yāhi párvatebhyah sam-
 undrásyádhi vishtápah | divó amúshya — || 13 || ā no gáv-
 yāny áśvyā sahasrā śūra dardṛihi | divó amúshya —
 || 14 || ā naḥ sahasraśo bharāyútāni śatāni ca | divó amú-
 shya — || 15 ||

Come, O Lord, from whatever direction, to accept our devotional prayers, ending with the syllable — SWAHA. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 10

May you come to listen our praises when they are repeated and take delight in our laudations. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 11

O Lord of highly-energized speedy powers, come to us with your well-fed forces, alike in functions. O Lord, radiant while glorified, may you controlling the yonder celestial space, return to your region. 12

Come from the mountains, from above the region of the firmament. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 13

O hero, may you bestow upon us wealth in thousands, both of wealth and vigour. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 14

Bring to us riches in hundreds, thousands and myriads. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 15

आ यदिन्द्रश्च दद्वहे सहस्रं वसुरोचिषः । ओजिष्ठमश्व्यं पशुम् ॥१६॥
 य ऋज्रा वातरंहसोऽरुषासो रघुष्यदः । भ्राजन्ते सूर्या इव ॥१७॥
 पारावतस्य रातिषु द्रवच्चक्रेष्वाशुषु । तिष्ठ वनस्य मध्य आ ॥१८॥

ā yád indraṣ ca dādvahe sahaśraṁ vāsuro-
 ciśaḥ | ójishṭham áśvyam paśúm || 16 || yá riṣṭrá vátarāṇ-
 haso 'rusháso ragbushyádaḥ | bhrájante sūryā iva || 17 || pá-
 rāvatasya rātīshu dravāccakreshv āśúshu | tīshṭham vāna-
 sya mādhyā ā || 18 || 13 ||

(३५) पञ्चविंशं सूक्तम्

(१-२४) ऋषिपितामहस्यास्य सूक्तस्याग्नेयः श्यावाश्व ऋषिः । अश्विनौ देवते । (१-२१)

प्रथमाधेकविंशत्युषामुपरिष्ठाज्योतिः, (२२, २४) द्वाविंशीचतुर्विंशयोः पङ्क्तिः,

(२३) त्रयोविंश्याश्च महाबृहती छन्दांसि ॥

॥१४॥ अग्निनेन्द्रेण वरुणेन विष्णुनादित्यै रुद्रैर्वसुभिः सचाभुवा ।
 सजोषसा उषसा सूर्येण च सोमं पिबतमश्विना ॥१॥
 विश्वाभिर्धीभिर्भुवनेन वाजिना दिवा पृथिव्याद्रिभिः सचाभुवा ।
 सजोषसा उषसा सूर्येण च सोमं पिबतमश्विना ॥२॥
 विश्वैर्द्वैस्त्रिभिरेकादशैरिहाद्रिर्मरुद्भिर्भृगुभिः सचाभुवा ।
 सजोषसा उषसा सूर्येण च सोमं पिबतमश्विना ॥३॥

35.

Agnínéndrena várūṇena víshṇunādityai rudraiṣ vāsubhiḥ
 sacābhuvā | sajóshasā ushásā sūryeṇa. ca sómam pibatam
 aśvinā || 1 || víśvābhīr dhībhīr bhúvanena vājinā divā pri-
 thivyádrībhī sacābhuvā | sajóshasā ushásā — || 2 || víśvair
 devaís tribhīr ekādaśaír ihádbhīr marúdbhīr bhrīgubhiḥ sa-
 cābhuvā | sajóshasā ushásā — || 3 ||

When we, the recipients of the thousands of lights, and our resplendent leader obtain the mightiest troop of powerful vital energies, —₁₆

—which are straight-going, swift as the wind, bright-coloured, light-footed and shine like the sun, — ₁₇

—then, having received the gifts from afar, attached to the swift rolling-wheeled chariot of universe, we seem to stand as if, amid the forest of the world. ₁₈

35

May you be associated with Nature's bounties such as fire, lightning, water, wind, sunrays, thundering clouds and the stellar bodies; and twin-divines, accordant of one mind, with dawn and the sun, accept our emotional tributes. ₁

May you be associated with all intelligences, with all beings, mighty ones, with the mountains, heaven and earth, and O twin-divines, accordant of one mind, with dawn and the sun, accept our emotional tributes. ₂

May you be associated with all the thrice eleven (33) divines, with waters, vital principles and bright stars and O twin-divines, accordant of one mind, with dawn and the sun, accept our emotional tributes. ₃

जुषेथां यज्ञं बोधतं हवस्य मे विश्वेह देवौ सवनाव गच्छतम् ।
 सजोषसा उषसा सूर्येण चेष्टं नो वोळ्हमश्विना ॥४॥
 स्तोमं जुषेथां युवशेवं कन्यनां विश्वेह देवौ सवनाव गच्छतम् ।
 सजोषसा उषसा सूर्येण चेष्टं नो वोळ्हमश्विना ॥५॥
 गिरो जुषेथामध्वरं जुषेथां विश्वेह देवौ सवनाव गच्छतम् ।
 सजोषसा उषसा सूर्येण चेष्टं नो वोळ्हमश्विना ॥६॥

jushéthām yajñām bó-
 dhatam hávasya me víshvehá devau sávanáva gachatam |
 sajóshasā ushásā sūryeṇa césham no volham aṣvinā || 4 ||
 stómaṁ jushethām yuvaśéva kanyánām víshvehá devau sá-
 vanáva gachatam | sajóshasā ushásā sūryeṇa césham —
 || 5 || gíro jushethām adhvarám jushethām víshvehá devau
 sávanáva gachatam | sajóshasā ushásā sūryeṇa césham —
 || 6 || 14 ||

॥३॥ हरिद्रवेवं पतथो वनेदुप सोमं सुतं महिषेवाव गच्छथः ।
 सजोषसा उषसा सूर्येण च त्रिर्वर्तिर्यातमश्विना ॥७॥
 हंसाविव पतथो अध्वगाविव सोमं सुतं महिषेवाव गच्छथः ।
 सजोषसा उषसा सूर्येण च त्रिर्वर्तिर्यातमश्विना ॥८॥
 श्येनाविव पतथो हव्यदातये सोमं सुतं महिषेवाव गच्छथः ।
 सजोषसा उषसा सूर्येण च त्रिर्वर्तिर्यातमश्विना ॥९॥

hāridravéva patatho vánéd úpa sómaṁ sutám mahishé-
 váva gachathah | sajóshasā ushásā sūryeṇa ca trír vartír
 yātam aṣvinā || 7 || haṁsāv iva patatho adhvagāv iva sómaṁ
 sutám mahishéváva gachathah | sajóshasā ushásā sūryeṇa
 ca trír — || 8 || ṣye-āv iva patatho havyádātaye sómaṁ
 sutám mahishéváva gachathah | sajóshasā ushásā sūryeṇa
 ca trír — || 9 ||

May you be delighted by the selfless service; hear my invocation, and come near all the offerings on the occasion of benevolent works; and O twin-divines, accordant of one mind, with dawn and the sun, grant us strengthening food. 4

May you accept our praises as young people accept maidens; come near all the offerings on the occasion of benevolent works; and O twin-divines, accordant of one mind, with dawn and the sun, grant us strengthening food. 5

May you accept the songs we sing and be delighted with the charitable works; come near all our offerings on the occasion of benevolent works and O twin-divines, accordant of one mind, with dawn and the sun, grant us strengthening food. 6

May you eagerly accept our emotional prayers as a green bird plunges into the water; may you eagerly come to accept it like two buffaloes approaching a pool of water; and O twin-divines, accordant of one mind, with dawn and the sun, come hither from the three directions (left, right and from above). 7

May you eagerly come to accept our offerings like two flying swans or two travellers or two thirsty buffaloes to a pond; and O twin-divines, accordant of one mind, with dawn and the sun, come hither from the three directions. 8

May you hasten like a pair of falcons to the offerer of libation; may you alight upon the offerings as two buffaloes hasten to water. May you, O twin-divines, accordant with one mind, with dawn and the sun, come hither from the three directions. 9

पिबतं च तृप्णुतं चा च गच्छतं प्रजां च धत्तं द्रविणं च धत्तम् ।
 सजोषसा उषसा सूर्येण चोर्जो नो धत्तमश्विना ॥१०॥
 जयतं च प्र स्तुतं च प्र चावतं प्रजां च धत्तं द्रविणं च धत्तम् ।
 सजोषसा उषसा सूर्येण चोर्जो नो धत्तमश्विना ॥११॥
 हुतं च शत्रून्यततं च मित्रिणः प्रजां च धत्तं द्रविणं च धत्तम् ।
 सजोषसा उषसा सूर्येण चोर्जो नो धत्तमश्विना ॥१२॥

píbatam ca tṛipñutám cá ca gachatam pra-
 jām ca dhattám dráviṇam ca dhattam | sajóshasā ushásā
 sūryeṇa córjam no dhattam aśvinā || 10 || jáyatam ca prá
 stutam ca prá cāvatam prajām ca dhattám dráviṇam ca
 dhattam | sajóshasā ushásā sūryeṇa córjam — || 11 || hatám
 ca śatrūn yátatam ca mitrīṇaḥ prajām ca dhattám drávi-
 nam ca dhattam | sajóshasā ushásā sūryeṇa córjam —
 || 12 || 15 ||

॥१३॥ मित्रावरुणवन्ता उत धर्मवन्ता मरुत्वन्ता जरितुर्गच्छथो हवम् ।
 सजोषसा उषसा सूर्येण चादित्यैर्यातमश्विना ॥१३॥
 अङ्गिरस्वन्ता उत विष्णुवन्ता मरुत्वन्ता जरितुर्गच्छथो हवम् ।
 सजोषसा उषसा सूर्येण चादित्यैर्यातमश्विना ॥१४॥
 ऋभुमन्ता वृषणा वाजवन्ता मरुत्वन्ता जरितुर्गच्छथो हवम् ।
 सजोषसा उषसा सूर्येण चादित्यैर्यातमश्विना ॥१५॥

mitrávárūṇavantā utá dhārmavantā marútvantā jaritúr
 gachatho hávam | sajóshasā ushásā sūryeṇa cādityaír yātam
 aśvinā || 13 || āṅgirasvantā utá víshṇuvantā marútvantā jari-
 tūr gachatho hávam | sajóshasā ushásā sūryeṇa cādityaír
 — || 14 || ṛibhumántā vṛishaṇā vájavantā marútvantā jaritúr
 gachatho hávam | sajóshasā ushásā sūryeṇa cādityaír —
 || 15 ||

Come hitherward and accept our prayers, satisfy yourselves, give us progeny and affluence; O twin-divines, accordant of one mind, with dawn and the sun, grant us vigorous strength. 10

May you conquer your obstructing forces; protect us, praise your worshippers, bestow upon us progeny and affluence; O twin-divines, accordant of one mind, with dawn and the sun, give us vigorous strength. 11

May you destroy evil forces and animate men whom you befriend, bestow upon us progeny and affluence; O twin-divines, accordant of one mind, with dawn and the sun, grant us vigorous strength. 12

May you, associated with lord of light and bliss, and with lord of justice and vital principles, repair to the invocation of the adorer; and O twin-divines, accordant of one mind with dawn and the sun, come to us with the cosmic rays. 13

May you, associated with vital breath, with wind and with vital principles, repair to the invocation of the adorer. O twin-divines, accordant of one mind, with dawn, and the sun, come to us with cosmic rays. 14

May you, associated with material, and spiritual faculties of the cosmic realm, and with the showerers of blessings, and dispenser of food, repair to the invocation of the adorer; O twin-divines, accordant of one mind, with dawn and the sun, come to us with cosmic rays. 15

ब्रह्म जिन्वतमुत जिन्वतं धियो हतं रक्षांसि सेधतममीवाः ।
 सजोषसा उषसा सूर्येण च सोमं सुन्वतो अश्विना ॥१६॥
 क्षत्रं जिन्वतमुत जिन्वतं नृन्हतं रक्षांसि सेधतममीवाः ।
 सजोषसा उषसा सूर्येण च सोमं सुन्वतो अश्विना ॥१७॥
 धेनूजिन्वतमुत जिन्वतं विशो हतं रक्षांसि सेधतममीवाः ।
 सजोषसा उषसा सूर्येण च सोमं सुन्वतो अश्विना ॥१८॥

bráhma jinvatam utá jinvatam dhíyo hatám rákshānsi
 sédhatam ámivāḥ | sajóshasā ushásā sūryeṇa ca sómam
 sunvató aśvinā || 16 || kshatrām jinvatam utá jinvatam
 nṛín hatám rákshānsi sédhatam ámivāḥ | sajóshasā ushásā
 sūryeṇa ca sómam — || 17 || dhenúr jinvatam utá jinvatam
 víśo hatám rákshānsi sédhatam ámivāḥ | sajóshasā ushásā
 sūryeṇa ca sómam — || 18 || 16 ||

॥१७॥ अत्रैरिव शृणुतं पूर्यस्तुतिं श्यावाश्वस्य सुन्वतो मदच्युता ।
 सजोषसा उषसा सूर्येण चाश्विना तिरोअह्नयम् ॥१९॥
 सर्गो इव सृजतं सृष्टीरुप श्यावाश्वस्य सुन्वतो मदच्युता ।
 सजोषसा उषसा सूर्येण चाश्विना तिरोअह्नयम् ॥२०॥

átrer iva śṛiṇutam pūrvyástutiṁ śyāvāśvasya sunvató
 madacyutā | sajóshasā ushásā sūryeṇa cáśvinā tiróahnyam
 || 19 || sárgāñ iva sṛijatam susṭutír úpa śyāvāśvasya su-
 nvató madacyutā | sajóshasā ushásā sūryeṇa cáśvinā || 20 ||

May you inspire our intellectual faculty and animate our thoughts; destroy the violent evil forces and drive away diseases; O twin-divines, accordant of one mind, with dawn and the sun, come to cherish the noble sentiments. 16

May you be propitious to the protective faculty, be propitious to the common man, destroy the violent forces and drive away diseases; O twin-divines, accordant of one mind, with dawn and the sun, come to cherish the noble sentiments. 17

May you be propitious to the milch kine, may you be propitious to the wealth-producer, destroy violent forces, and drive away diseases; and O twin-divines, accordant of one mind, with dawn and the sun, come to cherish the noble sentiments. 18

O humblers of the pride (of evil forces) as you have been hearing the prayers of thrice-detached sages, may you also hear the earnest praise of the diseased devotees; O twin-divines, accordant of one mind, with dawn and the sun, please accept the heart-felt prayers composed at the close of the day. 19

O humblers of the pride (of evil forces), accept the earnest praises of the diseased devotee as if you were accepting oblations; O twin-divines, accordant of one mind with dawn and the sun, please accept the heart-felt prayers composed at the close of the day. 20

रश्मीरिव यच्छतमध्वरोऽपि श्यावाश्वस्य सुन्वतो मदच्युता ।
सजोषसा उषसा सूर्येण चाश्विना तिरोअङ्गयम् ॥२१॥

raśmīr iva yachatam adhvarāṇi ūpa syāvāśvasya sunvatō
madacyutā | sajóshasā uṣhasā sūryeṇa cāśvinā --- || 21 ||

अर्वाग्रयं नि यच्छतं पिबतं सोम्यं मधु
आ यातमश्विना गतमवस्युर्वीमहं हुवे धत्तं रत्नानि दाशुषे ॥२२॥

arvāg rātham nī yachatam pibatam somyām mādhu | ā yā-
tam asvinā gatam avasyūr , vām ahām huve dhattām rā-
tnāni dāśuṣhe || 22 ||

नमोवाके प्रस्थिते अध्वरे नरा विवक्षणास्य पीतये
आ यातमश्विना गतमवस्युर्वीमहं हुवे धत्तं रत्नानि दाशुषे ॥२३॥

nāmovāké prāsthite adhvaré narā vi-
vākṣhaṇasya pītāye | ā yātam — || 23 ||

स्वाहाकृतस्य तृप्तं सुतस्य देवान्धसः
आ यातमश्विना गतमवस्युर्वीमहं हुवे धत्तं रत्नानि दाशुषे ॥२४॥

svāhākṛitasya tṛim-
patam sutasya devāv āndhasaḥ | ā yātam — || 24 || 17 ||

O humblers of the pride (of evil forces) , may you take control of the sacrifices of diseased devotees as one grasps the reins (of a horse) ; O twin-divines, accordant of one mind, with dawn and the sun, please accept the heart-felt prayer composed at the close of the day. 21

Direct your chariot downward; accept our sweet devotional prayers; desirous of your protection, I invoke you; come O twin-divines, please come hither to grant precious riches to the donor of offerings. 22

May the leaders of ceremonies come here at the place of worship at which the adoration is being recited. The ceremony is commenced; come to accept the prayers offered by me; desirous of protection, I invoke you; come O twin-divines, please come hither to grant precious riches to the donor of offerings. 23

Come and drink the elixir of devotional prayers to your entire satisfaction, consecrated with the exclamation SVAHA: desirous of protection, I invoke you; come, O twin-divines; please come hither to grant precious riches to the donor of offerings. 24

(३६) ऋक्सं सूक्तम्

(१-७) सप्तर्ष्यास्य सूक्तस्याग्नेयः श्यावाश्व ऋषिः । इन्द्रो देवता । (१-६) प्रयमादिपङ्क्त्यां
शकरी, (७) सप्तम्याश्च महापङ्क्तिश्छन्दसी ॥

॥१८॥ अ॒वि॒तासि॑ सु॒न्वतो॑ वृ॒क्तब॑र्हिषः पि॒बा सोमं॑ म॒दाय॑ कं श॒तक्र॑तो ।
यं ते॑ भ॒गम॑धा॒रय॑न्वि॒श्वाः से॒हानः॑ पृ॒तना॑ उ॒रु ज॒यः स॑म॒प्सु जि॒न्म॒रुत्वौ॑ इन्द्र॒ सत्प॑ते ॥१॥
प्रा॒व स्तो॒तारै॑ म॒घव॑न्न॒व त्वां पि॒न्ना सोमं॑ म॒दाय॑ कं श॒तक्र॑तो ।
यं ते॑ भ॒गम॑धा॒रय॑न्वि॒श्वाः से॒हानः॑ पृ॒तना॑ उ॒रु ज॒यः स॑म॒प्सु जि॒न्म॒रुत्वौ॑ इन्द्र॒ सत्प॑ते ॥२॥

36.

Avitási sunvató vṛiktábarhishah píbā sómam mādāya
kām satakrato | yām te bhāgām ādhārayan víṣvāḥ sebā-
nāḥ pṛitanā urú jrayaḥ sām apsuján marútvān indra satpate
|| 1 || práva stotāraim maghavann āva tvām píbā sómam
mādāya kām satakrato | yām te bhāgām — || 2 ||

ऊ॒र्जा दे॒वौ अव॑स्यो॒जसा॑ त्वां पि॒बा सोमं॑ म॒दाय॑ कं श॒तक्र॑तो ।
यं ते॑ भ॒गम॑धा॒रय॑न्वि॒श्वाः से॒हानः॑ पृ॒तना॑ उ॒रु ज॒यः स॑म॒प्सु जि॒न्म॒रुत्वौ॑ इन्द्र॒ सत्प॑ते ॥३॥
ज॒नि॒ता दि॒वो ज॑नि॒ता पृ॑थि॒व्याः पि॒बा सोमं॑ म॒दाय॑ कं श॒तक्र॑तो ।
यं ते॑ भ॒गम॑धा॒रय॑न्वि॒श्वाः से॒हानः॑ पृ॒तना॑ उ॒रु ज॒यः स॑म॒प्सु जि॒न्म॒रुत्वौ॑ इन्द्र॒ सत्प॑ते ॥४॥

ūrjā de-

vān āvasy ójasā tvām píbā sómam mādāya kām satakrato |
yām te bhāgām — || 3 || janitā divó janitā pṛithivyāḥ píbā
sómam mādāya kām satakrato | yām te bhāgām — || 4 ||

36.

O performer of hundreds of selfless deeds, you are the protector of the offerers of devotional prayers, of the devotees who have trimmed all the impurities of body and the soul; please joyfully accept prayers for your exhilaration. This is that portion which the divine forces have assigned you, O resplendent Lord of the virtuous, the victor of all adverse forces, the conqueror of all obstructions, the subduer of evil thoughts, and the leader of vital principles. 1

O bounteous Lord, the performer of hundreds of selfless deeds, may you protect your worshipper; protect him well; please joyfully accept prayers for your exhilaration. This is that portion which the divine forces have assigned you, O resplendent Lord of the virtuous, the victor of all adverse forces, the conqueror of all obstructions, the subduer of evil thoughts, and the leader of vital principles. 2

O performer of hundreds of selfless deeds, you help the divine forces with energy and protect them well; please joyfully accept prayers for your exhilaration. This is that portion which the divine forces have assigned you, O resplendent Lord of the virtuous, the victor of all adverse forces, the conqueror of all obstructions, the subduer of evil thoughts, and the leader of vital principles. 3

You are the generator of heaven and generator of earth, O performer of hundreds of selfless deeds; please joyfully accept prayers for your exhilaration. This is that portion which the divine forces have assigned you, O resplendent Lord of the virtuous, the victor of all adverse forces, the conqueror of all obstructions, the subduer of evil thoughts, and the leader of vital principles. 4

जनिताश्वा॑नां जनि॒ता गवा॑मसि पि॒बा सोमं॑ मदा॒य कं श॑तक्रतो ।
यं ते॑ भा॒गम॑धारयन्वि॒श्वोः से॒हानः॑ पृ॒तना॑ उ॒रु॒ज्रयः॑ सम॒प्सुजिन्म॑रु॒त्वाँ इन्द्र॑ सत्पते ॥५॥
अत्री॑णां स्तोमम॒द्रिवो॑ मह॒स्कृधि॑ पि॒बा सोमं॑ मदा॒य कं श॑तक्रतो ।
यं ते॑ भा॒गम॑धारयन्वि॒श्वोः से॒हानः॑ पृ॒तना॑ उ॒रु॒ज्रयः॑ सम॒प्सुजिन्म॑रु॒त्वाँ इन्द्र॑ सत्पते ॥६॥
इ॒यावा॑श्वस्य सु॒न्वत॑स्तथा शृ॒णु यथा॑ शृ॒णो॒रत्रेः॑ कर्मा॑णि कृ॒ण्वतः॑ ।
प्र त्र॒सद॑स्युमावि॒थ त्वमे॑क इ॒न्द्रा॒ण्य इन्द्र॑ ब्रह्मा॑णि वर्ध॒यन् ॥७॥

janitāśvānām janitā gāvām asi pība sōmam mādāya kām
ṣatakrato | yām te bhāgām — || 5 || ātrīṇām stōmam adrivo
mahās kṛidhi pībā sōmam mādāya kām ṣatakrato | yām te
bhāgām — || 6 || syāvaśvasya sunvatās tāthā śṛiṇu yāthā-
śṛiṇor ātreḥ karmāṇi kṛiṇvatāḥ | prā trasādasyum āvitha
tvām ēka in nṛishāhya indra brāhmāṇi vardhāyan || 7 || 18 ||

(३७) सप्तत्रिंशं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्यात्रेयः इयावाश्वा ऋषिः । इन्द्रो देवता । (१) प्रथमर्चोऽतिजगती,

(२-७) द्वितीयादिपञ्चाब्र महापङ्क्तिगच्छन्ती ॥

॥१०॥

प्रेदं॑ ब्रह्म वृ॒त्रतू॑र्येष्ववि॒थ प्र सु॒न्वतः॑ श॒चीप॑त इन्द्र॒ विश्वा॑भिरू॒तिभिः॑ ।
मा॒ध्यन्दि॑नस्य॒ सर्व॑नस्य वृ॒त्रह॑न्ने॒द्य पि॒बा सोम॑स्य वज्रि॒वः ॥१॥

Prédām brāhma vṛitratūryeshv āvitha prā sunvatāḥ śa-
cīpata indra vīśvābhir ūtībhiḥ | mādhyam̐dinasya sāvānasya
vritrahann anedya pībā sōmasya vajrivah || 1 ||

You are the generator of all vital powers; you are the generator of supreme intellects; O performer of hundreds of selfless deeds, please joyfully accept our prayers for your exhilaration. This is that portion which the divine forces have assigned you, O resplendent Lord of the virtuous, the victor of all adverse forces, the conqueror of all obstructions, the subduer of evil thoughts, and the leader of vital principles. 5

O wielder of the bolt of justice, O performer of hundreds of selfless deeds, May you fully appreciate the tributes paid by the thrice-detached sages; please joyfully accept prayers for your exhilaration. This is that portion which the divine forces have assigned you, O resplendent Lord of the virtuous, the victor of all adverse forces, the conqueror of all obstructions, the subduer of evil thoughts, and the leader of vital principles. 6

May you hear the prayers of the diseased devotees while they offer libations as you have been hearing invocations of thrice-detached sages engaged in holy services. O resplendent, you alone can help the weak mind, frightened in the struggles of life, and animate their prayers. 7

O resplendent Lord, O Lord of rites, you help the devotees with all your protective measures in life struggles. O destroyer of devil of ignorance, irreproachable, possessor of adamant will power, may you accept our prayers at the midday solemn ceremony. 1

सेहान उग्र पृतना अभि द्रुहः शचीपत इन्द्र विश्वाभिरूतिभिः ।
 माध्यन्दिनस्य सर्वनस्य वृत्रहन्नेद्य पित्रा सोमस्य वज्रिवः ॥२॥
 एकरालस्य भुवनस्य राजसि शचीपत इन्द्र विश्वाभिरूतिभिः ।
 माध्यन्दिनस्य सर्वनस्य वृत्रहन्नेद्य पित्रा सोमस्य वज्रिवः ॥३॥ .

sehānā ugra

prītanā abbī drúhaḥ śacīpata índra víśvābhir ūtibhiḥ | mādhyam̐dinasya — || 2 || ekarāl asyā bhúvanasya rājasi śacīpata índra víśvābhir ūtibhiḥ | mādhyam̐dinasya — || 3 ||

सस्थावाना यवयसि त्वमेक इच्छचीपत इन्द्र विश्वाभिरूतिभिः ।
 माध्यन्दिनस्य सर्वनस्य वृत्रहन्नेद्य पित्रा सोमस्य वज्रिवः ॥४॥

sasthāvānā yavayasi tvām éka íc chacīpata índra víśvābhir ūtibhiḥ | mādhyam̐dinasya — || 4 ||

क्षेमस्य च प्रयुजश्च त्वमीशिषे शचीपत इन्द्र विश्वाभिरूतिभिः ।
 माध्यन्दिनस्य सर्वनस्य वृत्रहन्नेद्य पित्रा सोमस्य वज्रिवः ॥५॥
 क्षत्राय त्वमवसि न त्वमाविथ शचीपत इन्द्र विश्वाभिरूतिभिः ।
 माध्यन्दिनस्य सर्वनस्य वृत्रहन्नेद्य पित्रा सोमस्य वज्रिवः ॥६॥

kshémasya ca prayújaḥ

ca tvām īṣiṣhe śacīpata índra víśvābhir ūtibhiḥ | mādhyam̐dinasya — || 5 || kshatrāya tvam āvasi nā tvam āvitha śacīpata índra víśvābhir ūtibhiḥ | mādhyam̐dinasya — || 6 ||

O resplendent Lord, powerful, subduer of hostile forces, Lord of rites, you help the devotees with all your protective measures. O destroyer of devil of ignorance, irreproachable, possessor of adamantine will power, may you accept our prayers at the mid-day solemn ceremony. 2

O resplendent Lord, O Lord of rites, you shine as the sole sovereign of this world with all your protective measures. O destroyer of devil of ignorance, irreproachable, possessor of adamantine will power, may you accept our prayers at the mid-day solemn ceremony. 3

O resplendent Lord, O Lord of rites, you alone divide the two combined worlds of heaven and earth with all your protective measures. O destroyer of devil of ignorance, irreproachable, possessor of adamantine will power, may you accept our prayers at the mid-day solemn ceremony. 4

O resplendent Lord, O Lord of rites, you are the supreme master of acquisitions and their preservation with all your protective measures. O destroyer of devil of ignorance, irreproachable, possessor of adamantine will power, may you accept our prayers at the mid-day solemn ceremony. 5

O resplendent Lord, O Lord of rites, please help one to power, and protect with all your protective measures; you need no defender. O destroyer of ignorance, irreproachable, possessor of adamantine will power, may you accept our prayers at the mid-day solemn ceremony. 6

इ॒यावा॒श्वस्य॑ रे॒भत॑स्तथा॒ शृ॒णु॒ यथा॑शृ॒णो॒रत्रेः॑ क॒र्माणि॑ कृ॒ण्वतः॑ ।
प्र॒ त्र॒सद॑स्युमावि॒थ त्वमे॒क इ॒न्द्रा॒ह्य इ॒न्द्रे क्ष॒त्राणि॑ वर्ध॒यन् ॥७॥

syāvāśvasya rébbatas tátha śṛiṇu yáthāśṛiṇor átreḥ kármāṇi
kṛiṇvatáḥ | prá trasádasyum āvitha tvám éka ín nṛisháhya
índra kshatrāṇi vardháyan || 7 || 19

(३८) अष्टाविंशं सूक्तम्

(१-१०) इशर्व्यास्य सूक्तरूपान्येयः इयावाश्व ऋषिः । इन्द्राग्नी देवते । गायत्री छन्दः ॥

॥२०॥

य॒ज्ञस्य॑ हि स्थ॒ क॒त्विजा॑ स॒स्त्री वा॒जे॒षु क॑र्म॒सु । इन्द्रा॑ग्नी तस्य॒ बोध॑तम् ॥१॥
तो॒शामा॑ रथ॒यावा॑ना वृ॒त्रह॑णापराजिता । इन्द्रा॑ग्नी तस्य॒ बोध॑तम् ॥२॥
इदं॒ वा॒ मदि॑रं मध्वधु॒क्षन्नि॑भिर्नरः । इन्द्रा॑ग्नी तस्य॒ बोध॑तम् ॥३॥
जुषे॑था॒ य॒ज्ञमि॑ष्ट्यै सु॒तं सोमं॑ सधस्तुती । इन्द्रा॑ग्नी आ ग॑तं नरा ॥४॥

38.

Yajñásya hí sthá ṛitvījā sásnī vájeshu kármasu | ín-
drāgnī tásya bodhatam || 1 || tośāsā rathayāvānā vṛtrahāṇá-
parājitā | índrāgnī tásya bodhatam || 2 || idám vām madirám
mádhv ádhukshann ádribhir nárah | índrāgnī tásya bodha-
tam || 3 || jushéthām yajñām ishtāye sutám sómam sadha-
stutī | índrāgnī á gatam narā || 4 ||

May you hear the prayers of the diseased devotees, while they sing songs, as you have been hearing invocations of thrice-detached sages, engaged in holy services. O resplendent, you alone can help the weak minds, frightened in the struggles of life, and animate their prayers. 7

38

Both of you are of supreme importance in wars and holy works. O pair of lightning and fire energies, may you take cognizance of it. 1

Both of you are destroyers of foes, riders of one chariot; killers of darkness and are invincible; O pair of lightning and fire energies, may you take cognizance of it. 2

The leaders of people have composed these praises for you, as if herbal juices by stone extractions, O pair of lightning and fire energies, may you take cognizance of it. 3

O the two leaders, both associated together in merits, this effused sweet exhilarating preparation is for you. May you accept our sacrifice, O the pair of lightning and fire, please come. 4

इमा जुषेथां सर्वना येभिर्हव्यान्यूहधुः । इन्द्राग्नी आ गतं नरा ॥५॥
इमां गायत्रवर्तनिं जुषेथां सुष्टुतिं मम । इन्द्राग्नी आ गतं नरा ॥६॥

imā jushethām sāvana
yébhir havyāny ūhādhuh | indrāgnī ā gatam nara 5 imām
gāyatrāvartanim jushétham sushṭutīm māma | indrāgnī ā
gatam narā || 6 || 20 ||

॥२३॥ प्रातर्यावभिरा गतं देवेभिर्जेन्यावसू । इन्द्राग्नी सोमपीतये ॥७॥
स्यावाश्वस्य सुन्वतोऽग्नीणां शृणुतं हवम् । इन्द्राग्नी सोमपीतये ॥८॥

prātaryāvabhir ā gatam devébhir jenyāvasū | indrāgnī
sómapītaye || 7 || syāváśvasya sunvató 'trīnām śṛiṇutam há-
vam | indrāgnī sómapītaye || 8 ||

एवा वामह ऊतये यथाहुवन्त मेधिराः । इन्द्राग्नी सोमपीतये ॥९॥
आहं सरस्वतीवतोरिन्द्राग्न्योरवो वृणे । याभ्यां गायत्रमृच्यते ॥१०॥

evā vām ahva ūtāye yá-
thāhuvanta médhirāḥ | indrāgnī sómapītaye || 9 || áhām
sárasvatīvator indrāgnyór ávo vṛiṇe | yābhyām gāyatrām
ricyāte || 10 || 21 ||

O leaders, may you accept these sacrifices, whereby you carry away the oblations. O pair of lightning and fire, please come. 5

O leaders, may you accept this earnest praise following the style of the GAYATRI verse. O pair of lightning and fire, please come. 6

O lords of genuine wealth, please come along with the early faring divine powers. O the pair of divine lightning and fire, please accept our emotional prayers. 7

Please listen to the invocations of the thrice-detached sages, and of the diseased devotees. O pair of divine lightning and fire, accept our emotional prayers. 8

I invoke you both for my protection, as the sages of divine intelligence have been invoking you from ancient times. O pair of divine lightning and fire, accept our emotional prayers. 9

I solicit the protection of the Lord of lightning and fire associated with the Lord of divine speech, to whom this GAYATRI hymn is addressed. 10

(३०.) एकोनचत्वारिंशं सूक्तम्

(१-१०) दशर्वस्याम्य सूक्तस्य काण्वो नाभाक ऋषिः । अग्निर्देवता । महापर्जन्यः ॥

॥२२॥ अ॒ग्निम॑स्तोष्य॒ग्निम॑यम॒ग्निमी॒ळा य॒जध्वै॑ ।
 अ॒ग्निर्दे॒वाँ अ॒नक्तु॑ न उ॒भे हि वि॒दथे॑ क॒विर॒न्तश्च॑रति दू॒त्यं॑ । नभ॑न्ताम॒न्यके॑ संभे ॥१॥
 न्य॒ग्ने न॒व्यसा॑ वच॑स्त॒नूषु॑ शंस॑मेषाम् ।
 न्य॒राती॑ ररा॒व्णां वि॒श्वा अ॒र्यो अ॒राती॑रि॒ता यु॑च्छन्त्या॒मुरो॑ नभ॑न्ताम॒न्यके॑ संभे ॥२॥

39.

Agním astoshy ṛigníyam agnīm ilā yajádhvai | agnir
 devāñ anaktu na ubhé hí vidáthe kavír antás cāratī dū-
 tyām nábhantām anyaké same || 1 || ny āgne návyasā vá-
 cas tanúshu śánsam eshām | ny árātī rārāvṇām víṣvā aryó
 árātīr itó yuchantv āmūro nábhantām anyaké same || 2 ||

अ॒ग्ने म॒न्मानि॑ तु॒भ्यं कं॑ घृतं न जु॒ह्व आ॒सनि॑ ।
 स दे॒वेषु॑ प्र चि॒किद्धि॑ त्वं ह्य॒सि पू॒र्व्यः शि॒वो दू॒तो वि॒वस्व॑तो नभ॑न्ताम॒न्यके॑ संभे ॥३॥
 तत्तदु॒ग्मिर्व॑यो द॒धे यथा॑यथा कृ॒प॒ण्यति॑ ।
 ऊ॒र्जाहु॑तिर्वसू॒नां शं च॑ योश्च॒ मयो॑ द॒धे वि॒श्वस्यै॑ दे॒वहू॑त्यै नभ॑न्ताम॒न्यके॑ संभे ॥४॥
 स चि॒केत॑ सही॒यसा॑ग्निश्चि॒त्रेण॑ कर्म॒णा ।
 स हो॒ता श॑श्व॒तीनां॑ दक्षि॒णाभि॑र॒भौवृ॑त इ॒नोति॑ च प्र॒तीव्यं॑ नभ॑न्ताम॒न्यके॑ संभे ॥५॥

āgne mánmāni túbhyaṁ kām ghrítam ná juhva āsāni | sá
 devéshu prá cikiddhi tvám hy ási pūrvyāḥ śivó dūtó vi-
 vāsvato nábhantām anyaké same || 3 || tád-tad agnir váyo
 dadhe yáthā-yathā kṛipanyāti | ūrjáhutir vásūnām śam ca
 yos ca máyo dadhe víśvasyai deváhūtyai nábhantām anyaké
 same || 4 || sá ciketa sáhiyasāgnis citréṇa kármanā | sá hótā
 śáśvatīnām dākṣhiṇābhir abhívṛita inóti ca pratīvyām ná-
 bhantām anyaké same || 5 || २२ ||

I glorify the adorable fire-divine; I invoke him with praise and worship him with devotion. May this fire-divine inspire natural powers for us. The virtuous fire-divine traverses both worlds as messenger of the supreme forces; may all our adversities vanish. 1

O fire-divine, may you burn down through our newest speech all hostilities against our persons; please consume all the hatred against those who are liberal; all the wicked man's malignities be also burnt down; may the violent assailing forces go away from hence. May all our adversities vanish. 2

O fire-divine, I offer my hymns to you while holy butter is being poured within your mouth; may you among Nature's other bounties acknowledge these praises; you are the most ancient; and benevolent messenger of the sun. May all our adversities vanish. 3

The fire-divine grants all food whatsoever is solicited. He bestows upon the worshippers happiness springing from tranquility and other enjoyment. He is the medium for all invocations addressed to Nature's bounties. May all our adversities vanish. 4

The fire-divine is known by his most powerful and victorious deeds; he is the invoker of enternal forces. He inspires divine powers for benevolent deeds; surrounded by the gifts of oblations, he proceeds against evil forces. May all our adversities vanish. 5

॥२३॥ अ॒ग्निर्जा॒ता दे॒वाना॑म॒ग्निर्वे॒द म॒र्ता॒नाम॒पी॒च्यम् ।
 अ॒ग्निः स॒ द्र॒वि॒णो॒दा अ॒ग्निर्द्वा॒रा व्य॑र्णुते॒ स्वा॒हुतो॒ नवी॑यसा॒ नभ॑न्तामन्य॒के संमे॑ ॥६॥
 अ॒ग्निर्दे॒वेषु॑ सं॒वसुः॑ स॒ वि॒श्वं य॒ज्ञिया॒स्वा ।
 स॒ मु॒दा का॒व्या पु॒रु वि॒श्वं भू॑मे॒व पु॒ष्यति॑ दे॒वो दे॒वेषु॑ य॒ज्ञियो॒ नभ॑न्तामन्य॒के संमे॑ ॥७॥
 यो अ॒ग्निः स॒प्तमा॑नुषः॒ श्रितो॑ वि॒श्वेषु॑ सि॒न्धुषु॑ ।
 तमा॑गन्म॒ त्रि॒प॒स्त्यं म॑न्धा॒तुर्दे॒स्युह॑न्तम॒ग्निं य॒ज्ञेषु॑ पू॒र्य नभ॑न्तामन्य॒के संमे॑ ॥८॥

agnír jātá devánām agnír veda mártānām apīcyām |
 agníḥ sá draviṇodā agnír dvārā vy ūrṇute svāhuto nāvī-
 yasā nábphantām anyaké same || 6 || agnír devéshu sāmva-
 suḥ sá vikshú yajñiyāsv á | sá mudá kávyā purú víśvam
 bhúmeva pushyati devó devéshu yajñíyo nábphantām anyaké
 same || 7 || yó agníḥ saptámānushaḥ śritó víśveshu síndhu-
 shu | tám áganma tripastyām mandhātúr dasyuhántamam
 agním yajñéshu pūrvyām nábphantām anyaké same || 8 ||

अ॒ग्निर्त्री॒णि त्रि॒धातू॑न्या॒ क्षेति॑ वि॒दथा॑ क॒विः ।
 स॒ त्री॑रे॒कादु॒शाँ इ॒ह य॒क्षच॑ पि॒प्रय॑च॒ नो वि॒प्रो दू॒तः परि॑ष्कृतो॒ नभ॑न्तामन्य॒के संमे॑ ॥९॥
 त्वं नो॑ अ॒ग्न आ॒युषु॑ त्वं दे॒वेषु॑ पू॒र्य व॒स्व ए॒क इ॒रज्य॑सि ।
 त्वामा॑पः॒ परि॑स्रुतः॒ परि॑ यन्ति॒ स्वसे॑तवो॒ नभ॑न्तामन्य॒के संमे॑ ॥१०॥

agnís trīṇi tridhātūny á ksheti vidáthā kavíḥ | sá trīūr ekāda-
 śāñ ihá yákshac ca pipráyac ca no vípro dūtāḥ páriślikṛito
 nábphantām anyaké same || 9 || tvám no agna āyúshu tvám
 devéshu pūrvya vásva éka irajyasi | tvám ápaḥ parisrútaḥ
 pári yanti svásetavo nábphantām anyaké same || 10 || 23 ||

The fire-divine knows all that springs from Nature's bounties; he knows the secrets of mankind. He is the giver of riches; when duly worshipped with a new spirit, He sets open the doors of opulence. May all our adversities vanish. 6

The fire-divine is closely associated with Nature's other forces. He dwells amongst pious people. He, like earth, cherishes all sacred acts with delight. He is adorable among all Nature's bounties. May all our adversities vanish. 7

Let us approach the fire-divine, which is honoured by seven priests; and which pervades through all streams of life. He has a triple dwelling place; He is the destroyer of demonic forces for wise devotees, and is foremost in all sacred deeds. May all our adversities vanish. 8

The all-wise fire-divine pervades the three triple formed regions. He is the granter of blessings and performer of cosmic sacrifice associated with thrice eleven ($3 \times 11 = 33$) divine forces, and fulfils our aspirations. May all our adversities vanish. 9

Our fire-divine is first among Nature's bounties and foremost among living men. He alone is lord of wealth. The flowing streams of water confined within their own banks run around him. May all our adversities vanish. 10

(४०) चत्वारिंशं सूक्तम्

(१-१२) द्वादशर्वस्यास्य सूक्तस्य काण्वो नाभाक ऋषिः । इन्द्राग्नी देवते । (१, ३-११)

प्रथमचर्मन्तीयादिनवानाञ्च महापङ्क्तिः, (२) द्वितीयायाः शक्करी,

(१२) द्वादश्याश्च त्रिष्टुप् छन्दांसि ॥

॥२४॥ इन्द्राग्नी युवं सु नः सहन्ता दासथो रयिम् ।
येन दृळ्हा समत्स्या वीळु चित्साहिपीमह्यग्निर्वनेव वात इन्नभन्तामन्यके समे ॥१॥
नहि वां वव्रयामहेऽथेन्द्रमिवजामहे शविष्ठं नृणां नरम् ।
स नः कदा चिदर्वता गमदा वाजसातये गमदा मेधसातये नभन्तामन्यके समे ॥२॥
ता हि मध्यं भराणामिन्द्राग्नी अधिक्षितः ।
ता उ कवित्वना कवी पृच्छयमाना सखीयते सं धीतमश्नुतं नरा नभन्तामन्यके समे ॥३॥
अभ्यर्च नभाकवदिन्द्राग्नी यजसा गिरा ।
ययोर्विश्वमिदं जगदियं द्यौः पृथिवी मद्युपस्थे विभूतो वसु नभन्तामन्यके समे ॥४॥
प्र ब्रह्माणं नभाकवदिन्द्राग्निभ्यामिरज्यत ।
या सप्तबुधमर्णवं जिहवारमपोर्णुत इन्द्र ईशान ओजसा नभन्तामन्यके समे ॥५॥

40.

Indrāgnī yuvām sū naḥ sáhantā dāsatho rayīm | yéna
dṛilhá samátstv á vilū cit sáhishīmáhy agnir váneva váta
ín nábhantām anyaké same || 1 || nahí vām vavráyāmahé
'théndram íd yajāmahe śávisht̥ham nṛiṇām nāram | sá naḥ
kadá cid árvatā gāmad á vájasātaye gāmad á medhāsā-
taye nábhantām anyaké same || 2 || tá hí mādhyam bhārā-
nām indrāgní adhikshitáh | tá u kavitvaná kaví prichyá-
mānā sakhiyaté sám dhítām aṣnutam narā nábhantām an-
yaké same || 3 || abhy àrea nabhākavád indrāgní yajásā
girá | yáyor víśvam idám jágad iyám dyauḥ pṛithiví mahy
ùpásthe bibhritó vásu nábhantām anyaké same || 4 || prá
bráhmāṇi nabhākavád indrāgnibhyām irajyata | yá saptá-
budhnam arṇavám jihnábāram aporṇutá indra íśāna ójasā
nábhantām anyaké same || 5 ||

O victorious Lord of cosmic lightning and fire, bestow upon us riches whereby we may overcome our powerful enemies in combats; may you burn them, as the fire fanned by the wind consumes the forests. May all our adversities vanish. 1

Verily, we do not invoke any one of you for wealth; we particularly worship the resplendent Lord who is the strongest leader of men; he comes occasionally unto us with his speedy chariot, comes unto us to grant us strength and to bless us at the sacred worship. May all our adversities vanish. 2

They two, the lords of lightning and fire, are present in the midst of our struggles of life; may you two, leaders of ceremonies, who are really sagacious, accept our offerings when solicited by those of us who seek your friendship. May all our adversities vanish. 3

We, like the pain-despiser, worship the lord of lightning and fire of celestial region with sacred songs and praise. All this world, the spacious earth and heaven which bear rich treasures in their lap belong to them. May all our adversities vanish. 4

O devotees, may you, like the pain-despiser, address your praises to the lords of cosmic lightning and fire, who overspread with their lustre the seven celestial regions, whose gates are hidden and of whom the supreme Lord of splendence is master by His supreme authority. May all our adversities vanish. 5

अपि वृश्च पुराणवद्भूतैरिव गुप्तिमोजो दासस्य दम्भय ।
वयं तदस्य संभृतं वस्विन्द्रेण वि भजेमहि नभन्तामन्यके समे ॥६॥

āpi vṛiṣca purāṇavād vrata-
ter iva gushpitām ójo dāsasya dambhaya | vayām tād asya
sāmbhṛitam vāsv índreṇa ví bhajemahi nábhantām anyaké
same || 6 || 24 ||

॥२५॥ यदिन्द्राग्नी जना इमे विव्रयन्ते तना गिरा ।
अस्माकेभिर्नृभिर्वयं सासह्याम पृतन्यतो वनुयाम वनुष्यतो नभन्तामन्यके समे ॥७॥
या नु श्वेताववो दिव उच्चरात उप द्युभिः ।
इन्द्राग्न्योरनु व्रतमुहाना यन्ति सिन्धवो यान्त्सीं बन्धादमुञ्चतां नभन्तामन्यके समे ॥८॥
पूर्वीष्ट इन्द्रोपमातयः पूर्वीरुत प्रशस्तयः सूनो हिन्यस्य हरिवः ।
वस्यो वीरस्यापृचो या नु साधन्त नो धियो नभन्तामन्यके समे ॥९॥
तं शिशीता सुवृक्तिभिस्त्वेषं सत्त्वानमृग्मियम् ।
उतो नु चिद्य ओजसा शुष्णस्याण्डानि भेदति जेषत्स्वर्वतीरपो नभन्तामन्यके समे ॥१०॥

yād indrāgní jánā imé vibváyante tánā girá | asmáke-
bhir nṛibhir vayām sāsahyāma pṛitanyató vanuyāma va-
nushyató nábhantām anyaké same || 7 || yā nú ṣvetāv avó
divá uccárāta úpa dyúbhiḥ | indrāgnyór ānu vratāni úhānā
yanti síndhavo yān sīm bandhād ámuñcatām nábhantām
anyaké same || 8 || pūrvīṣh ṭa indrópamātayaḥ pūrvír utá
prśastayaḥ sūno hinváśya harivaḥ | vásvo vīrásyāpṛico yá
nú sádhaunta no dhíyo nábhantām anyaké same || 9 || tám
ṣiṣitā suvṛiktíbhīḥ tveshām sátvānam ṛigmíyam | utó nú cid
yá ójasā ṣusbhāsyāṇḍāni bhédati jéshat svārvatīr apó ná-
bhantām anyaké same || 10 ||

O resplendent Lord, may you cut off the evils like tangles of the creeping plant; and weaken the strength and vigour of an infidel. With the help of the resplendent Lord, may we divide the treasure that he has gathered up. May all our adversities vanish. 6

While these men invoke the lords of lightning and fire with prayers, may we with our own herbs quell those who provoke us to the fight, and honour those who seek honours. May all our adversities vanish. 7

The two whites with their effulgence rise from below onwards to heaven. By the grace of the lords of lightning and fire, they verily liberate our streams of thoughts from bondage. 8

O resplendent Lord, many are your helping ways and many are your ways of guiding us. O Lord of steeds (i. e. the inspirer of the vital and mental powers), the bestower of affluence and progeny, may you come and bless our worship. May all our adversities vanish. 9

May you (O devotees) animate Him, the resplendent Lord, with your sacred hymns. He is brilliant, and adorable; He is the distributor (of riches). With His might, He demolishes the embryos of the greedy and conquers celestial blessings for us. May all our adversities vanish. 10

तं शिशीता स्वध्वरं सत्यं सत्वानमृत्विषम् ।
 उतो नु चिद्य ओहत आण्डा शुष्णस्य भेदत्यजैः स्वर्वतीरपो न भन्तामन्यके समे ॥११॥
 एवेन्द्राग्निभ्यां पितृवन्नवीयो मन्धातृवदङ्गिरस्वदवाचि ।
 त्रिधातुना शर्मणा पातमस्मान्वयं स्याम पतयो रयीणाम् ॥१२॥

tām śiṣītā svadhvarāṁ satyāṁ
 sātvanam ṛitvīyam | utó nú cid yá óhata āṇḍā śuṣṇasya
 bhédaty ájaiḥ svàrvatīr apó nábhantām anyaké same || 11 ||
 evéन्द्रāgnībhyām pitṛiván nāvīyo mandhāṭṛivád āṅgirasvād
 avāci | tridhātunā śārmaṇā pātam asmān vayāṁ syāma pá-
 tayo rayīṇām || 12 || 25 ||

May you glorify that resplendent who is worthy of worship, sincere, bountiful and adorable. With His might He demolishes the embryos of the greedy and conquers the celestial blessings for us. May all our adversities vanish. 11

Thus have we sung a new hymn to honour the lord of lightning and fire as has always been done by our ancient sages, the bearers of light, the source of wisdom and vital energies! May you cherish us with triply-defended dwellings. May we be the possessors of ample riches. 12

NOTES

Book 8
Hymns 1-40

अष्टं मंडलम्
सूक्तानि १-४०

NOTE OF RGVEDA NO. 8

Hymn-1

For verses 1 and 20, see Nir.VII.2 and VI.24.

1. *Ma cid anyat vi samsata*, मा चिद् अन्यद् वि शंसत, do not praise any other; this phrase is quoted by Yaska (Nir.VII.2) as an illustration of the praises addressed directly, while the objects of praise are indirectly addressed (प्रत्यसंकृताः स्तोतारो भवन्ति, परोक्षकृतानि स्तोतव्यानि).

2. *Ubhayavinam*, the distributor of both celestial and terrestrial riches; or having the faculty of protecting both fixed or moveable things (उभयाविनं दिव्य पार्थिव लक्षणेनोभय विधधनेनोपेतम्; or स्यावर-जंगमरूपेण द्विप्रकारेण रक्षितव्येनोपेतम्—*Sayana*); or being honoured by both those who recite his praises and those who offer oblations (उभयविधैः स्तोतृभिर्यष्टुभिश्चोपेतम्—*Sayana*); doer of both (हिंसानृशंसाभ्याम्—*Venkata*).

Ubhayamkaram, the displayer of both, enmity and favour (उभयंकरं विग्रहानुग्रहयोरुभयो कर्तारम्—*Sayana*; उभयस्य कर्तारम्—*Venkata*).

5. *Satamagha*, O opulent; (शतामघ बहुधन—*Venkata*; बहुधनेन्द्र—*Sayana*).

Sataya, for a large price (शताय बहुनामैतत्; अपरिमिताय धनाय—*Sayana*).

7. *Puramdara*, पुरमृद्धर, O destroyer of the citadels (or cities of enemies, or of ignorance); usually Indra is addressed by this name.

9. *Dasagvinah satino ye sahasrinah*, which are traversers of tens, or hundreds or thousands of leagues; or, which are traversers of

ten leagues, and are numbered by hundreds and thousands (दशग्विनः शतिनो वे सहस्रिणः दशादिसंख्यायुक्ताः—*Venkata*; दशग्विनः दशयोजनगामिनः ; शतिनः शतसंख्याकाः सहस्रिणः सहस्रसंख्याकाः सन्ति—*Sayana*).

10. *Cayatra-vepasam*, of excellent speed; of excellent motion (गायत्रवेपसं प्रशस्य वेगाम्—*Sayana*; गायत्रं साम यस्या घेनोर्वेगमुत्पादयति—*Venkata*; i. e. having the form or 'beauty of the *Gayatri*, being the *Gayatri* personified.

Anyam isam urudharam, as another form, the vast dropping desirable (rain) (अन्यां उक्तविलक्षणं उरुधारां बहूदकं घारां इषं एषणीयां वृष्टिम्—*Sayana*); also अन्यां may mean unparalleled (प्रदृष्टपूर्वम्—*Wilson*).

11. *Vanku*, two horses (i. e. the internal organ or *antahkaran* and organs of senses); the crooked in action (वङ्कू वक्रगामिनो—*Sayana*; वङ्कूतरो चाश्वो—*Venkata*).

Arjuneyam Kutsam, the soul, the child of Nature—Arjuni's son, the *Kutsa* seer (अर्जुनेयं अर्जुन्याः पुत्रं, कुत्सं ऋषिम्—*Sayana*). For *Arjuneyam*, See

अर्जुनेयम्—I.112.23; IV.26.1; VIII.I.11.

अर्जुनेयाय—VII.19.2.

अर्जुनि—I.49.3; V.84.2 (white-complexioned).

अर्जुन्योः—X.85.13. (in Arjunis, two asterisms in lunar mansions; the same as Phalgunis).

In the *Rgveda*, *Arjuneya* occurs as the patronymic of *Kautsa* (*Macdonell* and *Keith*).

Satakratub, Lord of hundred self-less tasks or deeds (one who

is selfless in cent per cent actions).

Etasam, see I.54.6; 61.15; IV.17.14; 30.6; VIII.1.11; 6.38; 50.9; IX.63.8 and other references.

Etasa, एतश, is in the *Kausitaki Brahmana* (XXX.5), the name of a sage who is said to have cursed his children because they interrupted him in the midst of a rite; hence the Aitasayanas, the descendents of Etasa, are declared to be the worst of the Bhṛguś. See also the *Aitareya Brahmana* (VI.33).

However, in the Rgveda, Etasa seems merely to designate the horse of the Sun. (वेगादि गुणयुक्ताश्ववन्तम्—*Daya*. on I.54.6). Also the name of a protege whom Indra helped against the Sungod Surya, Etasa was wounded in the conflict with the Sun (*Wilson*). (See also Nigh. I.14, एतश=अश्व=horse).

13. Aranah-iva, like the abject; like the one cast down. (अरणाइव अरमणा दुःखिन इव—*Sayana*; अरमणा इव—*Venkata*).

Prajahitani, neglected (प्रजाहितानि इतरेतर विश्लष्टानि—*Venkata*; प्रक्षीणानि; one without branches, शाखादिभिर्वियुक्तानि—*Sayana*).

15. Pavitram, the filters (पवित्रं पवनसाधनं दशापवित्रम्—*Sayana*); an appliance for purification.

Tirah, placed inclined (तिरः तिर्यगवस्थितं—*Sayana*).

16. Sadha-stutim; collected laudation; the laudation made by him along with many other priests (सधस्तुतिं अन्यैर्ऋत्विग्भिः सहक्रियमाणां स्तुतिम्—*Sayana*).

Upastutib, the subsidiary praise; or merely, praise (उपस्तुतिः स्तोत्रम्

—*Sayana*).

18. *Sukrato*, O *Sukratu*! —a name of *Indra*, O *Indra* (similar to *Satakratu*).

20. *Galdaya*, गल्दया—“May we, always beseeching with our hymns, songs, praises, and the straining of the *Soma*, not make thee angry like a wild beast at the time when *Soma* is pressed; for who has not besaught the Lord? *Galda* (गल्दा) means vessels, so called because the extracted juice is stored in them (गल्दा धमनीयो भवन्ति गलमनासु धीयते).

See for गल्दा—*Rv.*I.15.1; *VIII.*92.22.

आ त्वा विशन्तिवन्दव आ गल्दा धमनीनाम्—Let the *Soma*-draughts flow into thee; aye! and the extracted juices of vessels. These two words are inflicted in various ways. Here *Galda*, गल्दा, means the juices, which have been extracted in the vessels (नाना विभक्तीत्येते भवतः । प्रागलना धमनीनामित्यर्थः).

The word *Galda* does not occur anywhere else in the *R̥gveda*, besides *VIII.*1.20.

We have in the *Manava Srauta Sutra* :

आ मा विशन्तिवन्दव आ गल्दा धमनीनाम् ।
रसेन मे रसं पूष वाजिनो मे यज्ञं वहानि ॥ (*I.*7.2.18).

“May the drops enter me, the stream from the pipes; fill my sap with sap; may the steeds draw my sacrifice.”

Galdaya, with the effusion of the *Soma* (गल्दया गालनेनास्त्रावणेन —*Sayana*).

Compare: प्राजिघ्न कलशं महा त्वा विशन्तिवन्दवः —*Yv.**VIII.*42. ; इन्द्र सोमं पिब

ऋतुनाऽऽश्वा विशन्तिवन्दवः —Rv.I.15.1. ; आ त्वा विशन्तिवन्दवः समुद्रमिव सिन्धवः —Rv.VIII.92.22. (Nir.VI.24).

26. **Purvapa-iva**, पूर्वपाऽइव, like the first drinker (among Nature's deities); according to Sayana, the reference is to *Vayu*, the wind-divine (पूर्वपाइव । पूर्वः सर्वेभ्यो देवेभ्यः प्रथमभावीसन् पिबतीति पूर्वपा वायुः —*Sayana*).

See *Aitareya Brahman* also II.25.

28. **Dvita havyah**, in two ways to be worshipped, i.e. by praisers and by the sacrificers (द्वैधमन्तरिजमध्ये मार्गं पृथक्कुर्वन्—*Venkata*; द्विता द्विधा द्विविधैः स्तोतृभिर्यष्टृभिश्च—*Sayana*).

29. **Api-sarvare**, during the night also (अपि शर्वरे शर्वरीं रात्रिमपिगतः कालः अपिशर्वरः —*Sayana*; but according to *Venkata*, at the junction of night and day, अपि शर्वरे शर्वर्यां ब्रह्मा संगमे अपि शर्वरे रात्रिमुखे सायम्—*Venkata*).

The four times for the praises are thus the sunrise, noon, evening and night.

Prapitve, at the close of the day; i. e. evening (प्रपित्वे प्रपित्वं प्राप्तिः —*Venkata*; प्रपित्वे प्राप्ते दिवसस्यावसाने सायाह्नेऽपि मदीयाः स्तोमास्त्वामावर्तयन्तु—*Sayana*).

For *prapitve*, see:

प्रऽपित्वम्—II.53.24; V.31.7.

प्रऽपित्वात्—X.73.2.

प्रऽपित्वे—I.104.1; 130.9; 189.7; IV.16.12; VI.31.3; VII.41.4; VIII.I.29; 4.3.

Similar to this word, we have *Abhīpitve* I.126.3; IV.34.5; V.76.2;

VIII.4.21 etc. (also अभिऽपित्वम्, अभिऽपित्वे, अभिऽपित्वे, अभिऽपित्वेषु) also at one place अपपित्वम् (apapitvam, III.53.24) (अपपित्वं अपचयम्—*Daya*. ; अभिपित्वं प्राप्तम्—IV.16.1; प्राप्यम् VII.18.9; अभिपित्वे सर्वतः प्राप्तोः अभीष्ट प्राप्तो—IV.35.6; आभिमुख्य गमने—IV.33.34.).

30. *Medhyatithi*, O *Medhyatithi*, O the venerable guest, (मेध्याः सङ्गमनीयाः पवित्रा अतिथयो यस्य तम्—*Daya*).

For *Medhyatithi*, see

मेध्यऽप्रतिथिः —I.36.10; 11.

मेध्यऽप्रतिथिम्—I.36.17; VIII.2.40; 49.9.

मेध्यऽप्रतिथे—VIII.1.30; 33.4.

मेध्यऽप्रतिथेः —IX.43.4.

मेध्यऽप्रतिथौ—VIII.51.1.

31. *Yadvah*, seers amongst men (from *Yadu*, यदु, a synonym of man—Nigh—II.3). (याद्वः यदुवंशोद्भवः । यद्वा । यदवो मनुष्याः , तेषु प्रसिद्धः —*Sayana*).

32. *Saha tvaca hiranyaya*, as if in the golden leather case, or in golden purse (सहत्वचा हिरण्यया रुक्मया युक्तः —*Venkata*; हिरण्यया हिरण्यमय्या त्वचा धर्मणास्तरणेन सह सहितानि—*Sayana*).

Asangasya, of the liberal giver (of the unattached); of *Asanga*, a person according to *Sayana*. The word only occurs twice, once as आसङ्ग—VIII.1.33, and आसङ्गस्य VIII.1.33—nowhere else in the *R̥gveda*.

According to the *Sankhayana Srauta Sutra* (XVI.11.17), *Asanga* was a woman, but became a man. *Sayana* also repeats this version (VIII.1.34), based on the fact, that this verse contains the expression

sasvati nari, शाश्वती नारी, which has been taken to mean "his wife Sasvati," instead of merely every woman.

33. *Pla-yogih*, प्लायोगिः, is the patronymic name of Asange in the Rgveda (मध्वप्लायोगिरतिदासत् मन्यान् आसङ्गः —VIII.I.33) (The word *playogih* does not occur anywhere else in the Rgveda).

Dasabhih-Sahasraih, cattle ten times thousand (10×1000) in number (दशभिः दशगुणितः सहस्रैः सहस्रसंख्याकैर्गवादिभिः —*Sayana*).

34. *Sasvati nari*, शाश्वती नारी, *Sasvati*, perceiving that the signs of manhood were restored, exclaims, "Joy, husband, thou art capable of enjoyment—*Wilson*).

Sayana conjectures a myth; Asanga, a certain King, was perhaps cursed by some god, and he became impotent; on this, his wife *Sasvat* underwent severe penances, as a result of which Asanga recovered his manhood.

Purastat, on the front side (पुरस्तात् पूर्वभागे गुह्यदेशे).

Sthuram, स्फूरं, the male organ appeared (स्फूरं स्थूलं वृद्धं सत् पुंभ्यञ्जनं मनुददृशे मनुदृश्यते—*Sayana*).

Hymn-2

For the verses 6,12 and 40, see Nir.V.3; I.4; and III.16 respectively.

4. *Indrah it somapah*, Indra alone is worthy of our devotion (सोमपाः). All our reverential and emotional praises are due to Him alone, the resplendent Lord. The other deities, Nature's bounties reflect His glories only. He alone is *sutapah*, सुतपाः. In rituals, He alone is to be presented with the entire oblation, the other gods and

men, sharing only a part of it.

(एकः एवं इन्द्रः सोमपाः , इन्द्रः सुतपाः , सर्वस्याभिगन्ता, देवान् मनुष्यान् च भन्तः वर्त्तमानः —*Venkata*).

Mrgam na vrah mrgayante, as hunters seek game (so panegyrics seek thee, मृगं न वा मृगयन्ते । मृगमिव ब्राह्म्याः प्रैषाः —*Nir.V.3*); *Durga* explains *praisah*, प्रैषाः , as panegyrics addressed to thee, and *vrah*, वाः , as greedy persons.

For *Vrah*, वाः see I.124.8; 126.5; IV.I.16; VIII.2.6; X.123.2.

For *Vratah*, व्राताः —IX.14.2.

For *Vratasah*, व्रातासः —I.163.8.

(वाः या वृणोति—*Daya*; also ः व्रजन्ति; अतः व्रज घातोर्वाहुलकादोणादिको प्रत्ययः । वा इति पदानाम—*Nigh.IV.2*,—*Daya*. on I.126.5; *Vratasah*, व्रातासः व्रतेषु सत्याचरणेषु भवाः —*Daya*).

8. *Trayah Kosasah*, the three vessels or troughs, *drona kalasa*, used in the preparation of the Soma libations; (i) द्रोणकलश, *drona kalasa*, (ii) पूतभृत्, *putabhrt*, and (iii) आधवनीय, *adhavaniya* (स्रयः कोशासः द्रोणकलशः आधवनीयः पूतभृदिति त्रयः कोशाश्चोत्तु—*Venkata*).

Tisrah camvab, the three ladles, used in the three *savanas* (त्रिभ्यः त्रिविधाः सवनं वये वर्त्तमानाः चम्बः —*Sayana*).

12. *Durmadaso na Surayam*, like the ebriety caused by *sura* or wine (*Wilson*); like bad intoxications, wine being drunk. See *Nir.I.4*: Like hard drinkers of wine, the particle *na*, न, is used in the sense of comparison.

Udharna nagnah jarante, the praisers praise like an udder; *nagna*

means *naked*, but here it means a *praiser* (स्तोत्र) who does not neglect or abandon the verses of the Veda (ग्न्याश्छन्दसि, तानि न जहतीति नग्नाः स्तोतारः), since the word *gnah* means the Vedic verses and the one who does not abandon them is *na+gnah*, and hence the praiser. (For *gnah*, Nigh. III,29, one of the *uttaranamani*. Here the particle *na*, न, is used in the sense of negation.).

20. *Mo su adya duh-hanavan sayam karat*, let not Indra, the insuperable (दुःहनावान्) delay today until the evening. (Indra, being repeatedly summoned, delays his appearance till evening—*Sayana*) [दुर्हणावान् परैः दुःसहं हननं दुर्हणम् । तद्वान् इन्द्रः].

Jamata, the son-in-law (जामाता, जायत इति जा अर्पत्यम् । तस्य निर्माता दुहितुः पतिः, i.e. *ja* (जा) is child, and the pragenitor of that is *jamata*, the husband of the daughter.

Asrirah iva jamata, like an unlucky or unworthy son-in-law (अश्रीर इव न श्रीर् अश्रीः । तदस्यास्तीत्यश्रीरः । मत्वर्थीयो रः । गुणविहीनः कुत्सितो जामाता सकृदाहूयमानोऽप्यासायकालं विलम्बते, तद्वत्, त्वं कालविलम्बं मा कृया इत्यर्थः —*Sayana*).

23. *Naryaya*, नर्याय, friend of mankind.

25. *Viraya Suraya*, वीराय शूराय, for the brave and conqueror.

28. *Siprin*, शिप्रिन्, handsome-chinned, charming in appearance.

Risivah, ऋषिष्वः ; foremost sage or seer; honoured of sages.

Sacivah, शचीवः ; full of divine wisdom; doer of great deeds.

34. *Esah etani cakara visva*, has made all these (beings etc.); or has performed all these exploits, the slaying of Vrtra etc.

35. *Ratham gavyantam*, desirous of cattle (प्रभर्तार्यं गा इच्छन्तं घनेन

रथं गोभिः पूरयति प्रवत्पादपि शत्रोः —*Venkata* (*ratham* means *ramhanam* or desirous, इच्छन्तं, गच्छन्तं वा इच्छन्तम्—*Sayana*). Here *ratham* does not mean a chariot.

Rathah, is derived from the root *ramh*(√रंह्), meaning to speed, or from *sthira* by metathesis; one sits in a chariot with joy, or from *rap*, √रप्, to chatter, or from *ras*, (रस्), to make a sound (रथो रंहतेर्गतिकर्मणः । स्थिरतेर्वा स्याद् विपरीतस्य । रममाणोऽस्मिंस्तिष्ठतीति वा । रपतेर्वा, रसतेर्वा —*Nir.IX.II*).

37. Sonaih satyamadva, Truthful when exhilarated by the Soma potations, i.e. he fulfills the desires of those people who worship him with perfect devotion and sincerity.

Priya-medhah, प्रियमेधाः; performers of auspicious work; the descendants of Priyamedha (प्रियमेधस्य पुत्राः —*Venkata*); persons with pleasing wisdom (प्रिया मेधा प्रज्ञा यस्य; प्रिया तृप्ता कमनीया प्रदोप्ता मेधा बुद्धिर्यस्य —*Daya.*).

In historical references, Priyamedha is the name of a seer; but no hymn of the R̥gveda is associated with this seer. His descendants are named as *Praiyamedha*, (also written as *praiyamedha*), a patronymic of the priests who sacrificed for the Atreya Udamaya, आत्रेय उदमय, in the *Aitareya Brahmana* (VIII.22). They appear in the *Kathaka Samhita* (VI.1), and the *Maitrayani Samhita* (I.8.7) as priests who knew all sacrificial lore. In the *Gopatha Brahmana*, they are called Bharadvajas and in the *Taittiriya Brahmana*, three Praiyamedhas are referred to (II.1.9.1). For references, see:

प्रियमेधः —I.39.9

प्रियमेधम्—VIII.5.25

प्रियमेधञ्जत्—I.45.3

प्रियऽमेघस्तुता—VIII.6.45; 32.30.

प्रियऽमेघाः —I.45.4; VIII.8.18; 87.3; X 73.11.

प्रियऽमेघाः —VIII.2.37. (vocative).

प्रियऽमेघासः —VIII.3.16; 69.8; 18.

प्रियऽमेघैः —VIII.4.20.

Most of these references are of Book VIII of the R̥gveda.

40. Medhyatlithim, मेध्यऽप्रतिथिम्, the venerable guest.

41. Siksa, सिक्सा, liberal giver.

Vibhindoh, विभिन्दोः इति विजिभिन्दो (voc.) vanquisher of enmity.

Catvari ayuta, चत्वारि अयुता, four times ten thousand (perhaps cattle),

Asta-sahasra, अष्टा सहस्रा, eight thousand.

Hymn-3

For verses 17 and 21, see Nir.X.37 and V.15 respectively.

7. R̥bhavah, spiritually-awakened sages,

Rudrah, men possessing vital energy.

9. Bhrgavah, to the celebrated priests; the dispellers of ignor-

ance with their knowledge (विद्याऽविद्या भर्जका निवारकाः विद्वांसो ज्ञाः — *Daya.* ; भृगव इति पदनाम, Nigh.V.5; अविद्याऽघर्मनाशनशीला दुःखभर्जका वा विद्वज्जनाः , the knower of the science of yajnas, यज्ञविद्यावेत्तारः ; the learned, See Nigh V.5, where *Bhrgavah* is one of the *padas* (पदानि). See Nir IV.23; XI.18,19; for *Bhrgu* III.17; IV.23; XI.19. [अचिपु भृगुः संबभूव; भृगुर्भुज्यमानो न देहे, i. e. Bhrgu was produced in flames; the one who, although being roasted, was not burnt, Nir.III.17. As Soma-pressers, Bhrgus are associated with Atharvanas (अथर्वानो भृगवः सोम्याः सोमसम्पादिनः — Nir, XI.19 on Rv.X.14.6]. Also see:

भृगवः —I.58.6; 127.7; 143.4; II.4.2; IV.7.1; 16.20; VI.15.2; VII.18.6; VIII.3.16; 6.18; IX.101.13; X.14.6; 39.14; 46.2; 9; 92.10; 122.5.

भृगवे—I.60.1; VIII.3.9.

भृगुभिः —VIII.35.3.

भृगुभ्यः —III.5.10.

भृगुज्वत्—VIII.43.13.

भृगूणाम्—III.2.4.

Praskanvam—man of creative genius. Also see:

प्रस्कण्वम्—VIII.3.9; 51.2.

प्रस्कण्वस्य—I.446; 45.3.

प्रस्कण्वाय—VIII.54.8.

The son of Kanva (प्रस्कण्वः कण्वस्य पुत्रः , कण्वप्रभवोययाशायम् , Nir.III.17).

Kanvah, man of wisdom (कण्वः मेघाविनाम—Nigh.III.15).

12. Pauram, पौरम्, a citizen; one belonging to a city (son of Puru, पुरु, a king—*Sayana*.).

Rusamam, रुशमम्, a skilled person; a destroyer of cruel and wicked.

Syavakam, श्यावकम्, men engaged in welfare work.

Krpam, कृपम्, kind-hearted one.

According to *Sayana*, all the three words, *Rusmam*, *Syavakam* and *Krpam*, stand for three *Rajarsts*; royal seers of these names.

Rusamam, रुशमम्—VIII.3.12;

रुशमाः —V.30.12;

रुशमानाम्—V.30.14, and

रुशमासः —V.30.13.

(रुशमानां हिंसकं संश्रीणाम् ; रुशमाः ये रुशान् हिंसकान् मिम्वन्ति ते; हिंसक-हिंसकजनाः, the destroyers of those who cause injury—*Daya*.).

Syavakam, श्यावकम्, VIII.3.12;

श्यावके—VIII.4.2.

Krpam, the word occurs only once, VIII.3.12; also कृपे, VIII.4.2. No further information is available besides his being a protege of *Indra* along with *Rusama* and *Syavaka*.

16. **Kanvah-iva bhr̥gavah Suryah-iva visva**, Bhrgus like the one born in the family of Kanva has attained the all-pervading Indra, as the sun pervades the universe by his rays (भृगवः भृगुकुल जाताः कण्वकुल जाताः इव स्या सूर्याः इव च विश्वम्—*Venkata*).

17. **Rsvebhih**, with your other attending charming bounties (ऋष्येभिः दशनीयैः अन्यैर्देवैः सह—*Venkata*). Probably it refers to Maruts; ऋष्यैः दशनीयैर्मरुद्भिः —*Sayana*).

Paravatah, from a distant place, i.e. from the heaven (परावतः दूरनामैतत् । दूरे वर्तमानाद्युक्तोक्तात्—*Sayana*).

18. **Karavah**, the praisers (कारवः स्तोतारः —*Venkata*).

Girvanah, O worthy of praises (गिर्वणः गोर्भिवर्ननीय! —*Venkata*).

Venah na, like the one eagerly desirous, listening with apt attention (वेनः न कामी इव—*Venkata*; वेनो न वेनति कान्तिकर्मा) (also गतिकर्मा, even प्रचैतिकर्मा । यथा कामो जाताभिलाषः पुरुषः कामयितव्यमैकाग्र्येण शृणोति तद्वत्—*Sayana*).

For venati, वेनति, Nigh.II.6; 14; III.14.

Ahim, darkness, nescience, the one which ought to be dispelled or destroyed (अहिं प्राहननशीलं वृत्तम्—*Sayana*).

Nit̥-adhamah, come out, emerge out (निः प्रथमः निरगमयः । धमतिर्गति कर्मा—*Sayana*; प्रचैतिकर्मा—Nigh.III.14).

21. **Pakasthama Kaurayanah**, पाकस्थामा कौरयाणः, the Soul, stationary and yet traversing; according to Sayana, the name of a king; son of Kurayana. Macdonell and Keith, while speaking of *Kurus*, write: In the *R̥gveda*, the Kurus do not appear under that name as a people. But mention is made of a prince *Kuru Sravana* (X.33.4), "the glory of the Kurus", and of a *Pakasthama Kaurayana* (VIII.3.21)"

Ludwig suggests, that he may have been a king of *Anus*.

Hymn-4

For verses 3 and 19, see Nir.III.20 and VI.22 respectively.

1. *Anavé turvase*, For those who follow you and are vigorous (also on behalf of the son of Anu; on behalf of Turvasa (अनोः पुत्र आनवः, तुर्वसे च—*Venkata*; अनुर्तामिराजा, तस्यपुत्रेराजपा, for the two sons of Anu —*Sayana*; तुर्वसे एतत्संज्ञे च राजनि नृपूतः —*Sayana*).

Nr-sutab, incited by man (नृपूतः नृभिस्तदीयैः स्तोतृभिः प्रेरितः —*Sayana*).

Sima, सिम, excellent; superb (सिम श्रेष्ठेन्द्र ! सिम इति वै श्रेष्ठमावसते, इति राजसनेयकम्—*Sayana*); here, a title of Indra.

2. *Rume, rusame, Syavake, Krpe, madayase saca*, exhilarated in the society Ruma, Rusama, Syavaka and Krpa. *Rumá* is the name of a king according to Sayana.

Ruma, रुम, timid; not mentioned anywhere else in the Rgveda.

<i>Rusama</i> , रुसाम, brave	} See notes on VIII.3.12.
<i>Syavaka</i> , श्यावक, vicious	
<i>Krpa</i> , कृप, kind	

3. *Prapitve*, arrived at; it is in pairs with *abhike* i. e. approached (प्रपित्वे अभीक इत्यासन्नस्य । प्रपित्वे प्राप्ते, अभीके अभ्यस्ते—Nir.III.20).

See also VIII.1.29 for *prapitve*.

Aptive, affinity (प्रापित्वे बन्धुत्वे—*Sayana*) According to Venkata, *apitve* is in the morning and *prapitve* is in the evening (तथा त्वयन्मं प्रापित्वे

प्रविश्ये च प्रातरथ सायं च प्रस्माकं तूर्णं प्रागच्छ—*Venkata*).

7. *Turvasam*, तुर्वशम्, to the physically strong person.

Yadum, यदुम्, to the assiduous worker. Also see.V.31.8.

10. *Rsyah*, a deer; an animal (ऋष्यो न ऋष्याख्ये मृग इव—*Sayana*).

13. *Adhi bradhnasya adrayah*, placed upon their bases; placed upon the root or base (अधिब्रध्नस्य अद्रयः —महतः इन्द्रस्य प्रावाणः —*Venkata*; ब्रध्नस्य ब्रध्नस्य मूलस्याभिषवार्यं चर्मणि स्थापितस्योपराख्यस्य विस्तृतस्थाश्मनः अधि उपरि अद्रयः अन्ये प्रावाणश्चतसृषु दिक्षु वर्तमानाः —*Sayana*, i. e. it refers to a broad slab placed upon a skin, and called *upara*).

14. *Adhvarasriyah*, glorious through sacrifice or yajna (अध्वरश्रियः यज्ञे श्रयन्तः —*Venkata*; अध्वरं यज्ञं सेवमानाः, or sacrifice-haunting—*Sayana*).

Saptayah, the fast-moving horses (सप्तयः सपंणशीला अन्येऽपि त्वदीया शशवाः —*Sayana*).

Bradhnam, mid-space (ब्रध्नं अन्तरिक्षम्—*Sayana*).

Vavata, traversing repeatedly (वावाता गमनशीलो—*Venkata*; पुनर्पुनः गच्छन्तो—*Sayana*).

Vrsana hari, a pair of vigorous horses (वृषणा वृषणौ सेवतारो हरी हरण-शीलावश्वौ—*Sayana*).

16. *Sam nah sisibi bhurijoh-iva ksuram*, like arazor (क्षुरं), placed as it were (संशिशोहि) in the two arms (भुरिजोः इव) of a barber (नः प्रस्मान् संशिशोहि सम्यक् निश्य तीक्ष्णबुद्धीन् कुह । भुरिजोरिव । बाहुनामेतत् । नापितस्य बाह्वोरिव स्थितं क्षुरम् इव—*Sayana*).

19. *Divistisu*, Sacred rites which lead to heaven (दिविष्टिषु दिव एषणेभ्यः).

Abundance of wealth consisting of hundred horses in the sacred rites of Kurunga.

Here *Sthuru* (abundant) is so-called because it becomes great having been collected in all measures (स्थूरः समाश्रितमात्रो महान् भवति); *Anu* (अणु) i. e. minute, means something which is not abundant (अणुरनु स्यवीयांसम्—*Nir.VI.22*).

Kurunga, this was the name of a King, so called because he attacked the tribe of *Kurus*, or because he attacked the dynasties (of his enemies), *Kuru* is derived from the root *Kṛt* (कृत्), to cut. The word *Krura* (क्रूर), cruel, also belongs to the same root (कुरुङ्गो राजा क्रूरः । कुरुगमनाद्वा । कुलगमनाद्वा । क्रूरः कृन्तते । क्रूरमित्यप्यस्य भवति—*Nir.VI.22*).

20. Kanvasya, of the men of wisdom. According to Venkata, it refers to *Devatithi* of Kanva family (काण्वस्य देवातिथेः —*Venkata*; कण्वपुत्रस्य —*Sayana*).

Devatithi Kanva, देवातिथि काण्व, is mentioned in the *Pancavimsa Brahmana* (IX.2.19), as the seer of a Saman (chant) by which, it is conjectured, he turned pumpkins into cows for himself and his son when they were starving in the desert, whither they had been driven by rivals. *Devatithi* is the Rsi or seer of the present hymn. (VIII.4).

Priyamedhah, by lovers of sacred ceremonies (by *Priyamedha*, a seer—*Sayana*). See I.139.9; also our notes on VIII.2.37.

Hymn-5

9. Vipathah sataye sitam—And close the path (against aggression) upon our gains; alternative translation is : open or show to us the paths of profit (*vi* reverses the sense of *sitam*) (पथः तदुपायस्यान् भागान् वि सितं विशेषेण बध्नीतम् i. e. the path is closed; or in the reverse sense, वि सितं विमुञ्चतम्—particularly opened—*Sayana*).

11. Subhah pati hiranyavartani, magnificent lords of good

fortune; or lords of bright ornaments, or lords of water. (शुभस्पती शुभः मोहनस्यालंकारस्य उदकस्य वा पतीस्वामिनौ हे भस्विनौ—*Sayana*).

Hiranya vartani, two golden paths (हिरण्यवर्तनी हिरण्यमार्गो; or *vartani* may mean chariot, वर्ततेऽस्मिन्निति वर्तनी रथः। हिरण्यमयो रथो यथोस्तौ, they too who have golden chariots; or *vartani* may mean behaviour, वर्तनि वर्तनमाचरणम्, रमणीयाचरणौ, hence the excellent behaviour—*Sayana*).

13. Brahma jananam ya avistam, whoever protect the Brahmana amongst men (or yajamana).

Brahmana, may mean the intellectual and enlightened class; it may mean divine knowledge and also the great praise or sacrificial food Venkata calls it.

Karma, नितरां रक्षितवन्तो कर्म जनानाम् यो तौ क्षिप्रम् प्रस्मानपि प्रा गच्छतम्। मा एव मन्यान् उप गच्छतम्—*Venkata*; (जनानां यजमानानां ब्रह्म परिवृढं स्तोत्रं हविलक्षणमन्नं वा यो युवां न्यविष्टं न्यगच्छतम्—*Sayana*).

16. Manisinah, thoughtful persons; the praisers (मनीषिणः मनस-ईक्षितारः स्तोतारः —*Sayana*; स्तोतारः, praisers—*Venkata*).

18. Antamah, be at the closest or nearest; be most nigh (प्रन्तमः प्रन्तिकतमः प्रतिशयेन समीपवर्ती—*Sayana* and *Venkata*).

19. Ratha carsane, in view of your car; at the centre of the car (रथचरणे रथस्य चरणे द्रष्टव्ये मध्येदेहे—*Sayana*; रथोपस्थे—*Venkata*).

22. Taugryah, the son of Tugra—See earlier notes. Historically, the same as Bhujyu:

तोष्यः—I.117.15; 180.5; 182.7; VIII.5.22.

तोष्यम्—I.118.6; 182.6; X.39.4.

तोय्याय—I.158.3; 182.5.

Born in the family of strong persons or strength-givers (तोय्यम् बलदातृषु भवम्; प्रसिद्धं जनम्; तोय्यः तुष्टा बलिनस्तेषु भवः; तोय्याय तुष्टेषु बलिष्ठेषु भवाय, दृढस्त्वयाय—*Daya*).

As the legend goes, Bhujyu, the son of Tugra, was saved from the deep by the Asvins. According to Buhler, he was saved from shipwreck during a voyage in the Indian Ocean. The legend has a passing reference in the present verse (कदा वां तोय्यो विद्यत् समुद्रे जहितो नरा —*Nara* means the twin-leaders, the Asvins (हे नरा नरो नेतारावश्विनो—*Sayana*).

23. *Nasatyau*, title of Asvins; ever-true; those in whom there is no un-truth. "They are ever true and never false," says Aurnavabha; "they are promoters of truth", says Agrayana, or else, they are so called because they are nose-born; (नासत्यो चाश्विनो । सत्यादेव नासत्यावित्योर्नामः । सत्यस्य प्रणेतारावित्याग्रायणः । नासिका प्रभवो बभूवतुरिति वा—*Nir.VI.13*).

24. *Vṛsanvasu*, rich in shower (हे वृषण्वसू वर्षणघनो । See *Panini*: वृषण्वस्वश्वयोरुपसंख्यानम् I.4.18.4—*Sayana*).

Also see the verse 27 for this word.

25. *Priyamedham*, प्रियमेधम्, lovers of sacrifices.

Upa-stutam, उपस्तुतम्, co-invokers.

Sinjaram, शिञ्जारम्, praise-repeating.

See earlier notes on *Priyamedha*, and *Atri*.

The word *upastuta*, उपस्तुत is mentioned several times in the Rgveda:

उपस्तुत्—IX.87.9.

उपस्तुतः—VII.27.3; X.96.5.

उपस्तुतः—I.36.10.

उपस्तुतम्—I.36.17; 112.15; VIII.5.25.

उपस्तुतस्य—X.115.8.

उपस्तुता—I.136.1; V.76.2.

उपस्तुताः—I.110.5.

उपस्तुतासः—VIII.103.8; X.115.9.

(उपस्तुतम् । उपगतैर्गुणैः प्रशंसितम् सद् वैद्यम् ; य उपगतैर्गुणैः स्तूयते तम् ; उपस्तुतः समीपेप्रशंसितः ; उपगतः स्तोति स उपस्तुतो विद्वान्—*Daya*).

According to the legend, *Upa stuta* is a sage of old days, mentioned along with Kanva, favoured by Agni, Asvins, and other gods.

The *Upa-stutas* (उपस्तुताः) are regarded as sons of *Vṛstihavya* (वृष्टिहव्य) well-known as singers. (See X.115.9).

Sinjara, (शिञ्जार), according to a legend, is the name of a Rsi, usually mentioned along with Kanva, Priyamedha, Upastuta and Atri. Geldner regards Sinjara as a name of Atri or an adjective (VIII.5.25; X.40.7).

26. **Amsum**, अंशुम्, poor.

Agastyam, अगस्त्यम्, steadfast seer.

Sobharim, सोभरिम्, brave patriot.

According to legend, *Amsun* is the name of a protege of the Asvins (VIII.5.26); he may be identical with *Khela*. There is another person, *Amsu Dhananjayya* (अंशु धानञ्जय्य), pupil of *Amavasya Sandilyayana*, अमावास्य शाण्डिल्यायन, according to the *Vamsa Brahmana*.

Agastya—According to legends, he was a *Mana* (मान) and therefore came to be known as *Manya*, मान्य, and son of *Mana* (ततो ह मान उदिषाय मध्यात् ततो जातमृषिमाहुर्बंसिष्ठम्—VII.33.13; ततः कुम्भस्य मध्यात् अगस्त्यः उत्पद्यते —*Venkata*).

Another legend regards *Agastya* as the son of *Mitra* and *Varuna*. His greatest feat was the reconciliation with *Indra* and the *Maruts* after *Indra* had been annoyed at his proposing to give the *Maruts* an offering to the exclusion of *Indra* (See hymns: I.165; 107 and 171; also its reference in *Taittiriya Samhita* VII.5.5.2; *Taittiriya Brahmana* II.7.11.1; *Maitrayini Samhita* II.1.8; *Kathaka Samhita* X.11; *Pancavimsa Brahmana* XXI.4.5; *Aitareya Brahmana* V.16, and *Kausltaki Brahmana* XXVI.9).

There is also a dialogue between *Agastya* and *Lopamudra* (I.179; see our translation) which appears to show him as an ascetic who finally yields to temptation. *Von Schroeder* regards it as a ritual drama of vegetation magic, whilst we consider it as a dialogue on a spiritual theme.

In another passage of the *Rgveda*, he helps as helping in the *Asvins* gift of leg to *Vispala* (अगस्त्ये ब्रह्मणा वावृधाना सं विश्पलां नासत्यारिणीतम् —I.171.11).

According to *Sayana*, *Agastya* was a *purohita* of *Khela* (*Khela* might be the deity, *vivasvant*—*Pischel*, *Vedische Studien* I.171-173). *Geldner* shows that *Agastya*, as brother of *Vasistha*—both being miraculous sons of *Mitra* and *Varuna*—introduces *Vasistha* to *Trtsus*

(VII.33.10; 13).

For Agastya, see also VIII.5.26, for his inclusion amongst Amsu and Saubhari; X.60.6, alluding to his sister's sons, Nadbhyas, i. e. Bandu etc. On the basis of such a variety of associations, it is difficult to make out a reasonable legend, much less a historical account, in connection with Agastya.

अगस्त्य—I.170.3;

अगस्त्यः—I.179.6; 180.8; VII.33.10.

अगस्त्यम्—VIII.5.26.

अगस्त्यस्य—X.60.6.

अगस्त्ये—I.117.11; 184.5.

According to Dayananda, Agastya is not a proper name nor a legendary figure. Those who are not deviated from the path of virtue are Agastyas (ये धर्मादन्यत्र न गच्छन्ति तेऽगस्त्यस्तेषु साधुः, सत्पुरुषः—I.179.6); free from blemishes (अस्तदोषः सज्जनः; VII.33.10) those who discard vice (अगम पराधस्यन्ति प्रक्षिपन्ति तेषु साधुः, विद्वज्जनः—I.180.8); in them who adhere to noble qualities and exhibit disciplined behaviours (अगस्त्ये अगस्तिषु ज्ञातव्येषु व्यवहारेषु साधुनि कर्माणि यस्य—I.117.11); and also a path-free from vices, (अपराधरहितो मार्गः—I.184.5).

29. Hiranyayi, of gold, or golden; or beautiful and charming (all the parts of the chariot, shafts, axle and wheels were charming as of gold, or of golden colour).

31. Purvih, plenteous riches (पूर्वीः बहूनि—Venkata) cities (पुरीः—Sayana) (मागच्छयः दूरात् बहूनि अश्नन्ती मशिनो ! असुराणां स्वभूतान्यन्नानि, हे अमर्त्यो ! जयार्थमागच्छतमित्यर्थः—Venkata).

Dasih, दासीः, of infidels.

37. Caidyah Kasuh, चेयः कशुः, persons rich in discrimination and discipline.

In legend, Kasu (कशु) is the name of a prince with the patronymic Caidya, or descendent of Cedi (चेदि), as a generous patron of singers who praise the liberality of the Cedis (दानस्त्विति). *Cedi* and *Chaidyah* are nowhere else mentioned in the Vedic Samhitas.

38. Dasa rajnah, ten rajas; or kings; ten organs of senses and action.

Caidyasya, of the one, born of or sustained by intellect, and such noble qualities as liberality and generosity.

Dasa rajnah a mamhata, give me for servitude ten kings (यः, कशुः संजोराजा, मे हिरण्यत् संदर्शनान् प्रसङ्कृतान् दशराजः प्रायच्छत् प्रत्यामित्रचितं भवद्भिः कर्तव्यमिति, यद्वा मम प्रदीयमानं शुल्कमस्मै वातव्यमिति—you shall have to do as duty; this may be considered as a penalty; since you have been defeated—*Venkata*).

Having taken these rajas prisoners in battle, he gives them to me in servitude (दश संख्याकान् राजान् युद्धे पराजितान् गृहीत्वा दासत्वेनास्मे दत्तवान्—*Sayana*).

Adhaspada, they shall stay under our feet, i. e. in our servitude (अधस्पदा इत् पादयोरधस्तादेव वर्तन्ते—*Sayana*).

Kṛstayeh, all the people (कृष्टयः सर्वाः प्रजास्तस्य)

Carmamah, they who are used to put on leather-armour or wear cuirasses of leather (चर्मन्नाः चर्ममयस्य कवचादेर्धारणे कृताभ्यासः—*Sayana*).

Carmanī, may also mean the means of transport as horses, carts etc. (चर्मणि चरणसाधनान्यश्वादीनि वाहनानि—*Sayana*).

Hymn-6

1. *Parjanya*, cloud; cloud-divine. Yaska gives thirty words as synonyms of cloud (Nigh.I.10). They are common with synonyms of mountain (from *adrih* to *upala* in the *Nighantu* list). *Parjanya* (cloud), *Vayu* (air) and *Aditya* (the sun)—these three working in succession warm the earth and cause the herbs to become ripe with heat, cold and rain. Working in succession, they serve the world one after another, the two carry the fertilizing moisture (त्रयस्तपन्ति पृथिवीमनूपाद्वा ब्रूकं वहतः पुरीषम् —X.27.23). Heaven is my father, here is my uterine relative; the great earth is my mother. The father bestows a life-germ on the daughter, i.e. the rain-cloud (*Parjanya*) on the earth (द्यौर्मै पिता जनिता नाभिरत्र बन्धुर्मै माता पृथिवी महीषम्...पिता दुहितुर्गर्भमाधात्;—I.164.33. तत्र पिता दुहितुर्गर्भं दधाति पर्जन्यः पृथिव्याः ; Nir. IV.21, *Varsa* and *parjanya* are the same (वर्षा वर्षस्यासु पर्जन्यः —Nir.IV.27; it rains during the rainy season). Clouds animate the earth, whilst fires animate the sky (भूमि पर्जन्या जिवन्ति दिवं जिवन्त्यग्नयः —I.164.51).

There are in fact three deities only (i) Agni on the earth, (ii) *vayu* or Indra in the atmosphere (mid-space) and (iii) the Sun in heaven. However, there is a community of jurisdiction and enjoyment (संस्थानैकत्वं-संभोगैकत्वम्) for example, the enjoyment of earth by the *Parjanya* (cloud) together with air and the Sun (Nir.VII.5).

There is a cloud (*Parjanya*) and Frog hymn in the *Rgveda* (VII. 103, वाचं पर्जन्यजिन्वितां प्र मण्डूकां प्रवादियुः).

The word *parjanya* (cloud) is derived from $\sqrt{\text{trp}}$ (तृप्), to be satisfied, by reversing the first and the last letter (तृप् + जन्यः = पृत् + जन्यः = पर्ज् + जन्यः = पर् + जन्यः); or being the best conqueror—पर् + $\sqrt{\text{जिन्}}$, or best progenitor पर + $\sqrt{\text{जन्}}$; or the bestower of juices—प्र + ऋज् (Nir.X.10)

Vatsasya, वत्सस्य, of dear ones. According to legend, it is the name of a singer, a son or descendent of *kanva* (VIII.6.1; 8.8; 9.1; 11.7). In the *Pancavimsa Brahmana* (XIV.6.6) he is said to have passed successfully through a fire—ordeal to which he resorted for the purpose of proving to his rival, Medhatithi, the purity of his descent. Also see *Sankhayana Srauta Sutra* (XVI.11.20).

2. **Vahnayah**, horses or steeds (वह्नयः वाहका अश्वः—*Sayana*). Conveyors of sacrifice (बोढारः—*Venkata*).

Rtasya, of the sacrifice; of truth (ऋतस्य यज्ञस्य सत्यस्य वा—*Sayana*).—*prajam*, progeny, here means Indra (प्रजां प्रकर्षेण जातमिन्द्रम्—*Sayana*).

Rtasya Sahasa, with hymns of rite (ऋतस्य यज्ञस्य बाहसा प्रापकेण स्तोत्रेण तमिन्द्रं स्तुवन्ति—*Sayana*; यदा बोढार ऋत्विजः मेधाविनः यज्ञस्य बाहकेन सह, तदा स्तोमैः वत्सस्य बावृधे—*Venkata*—Vatsa of the family of Kanva as the seer of the hymn).

3. **Jami bruvata ayudham**, they declare all weapons useless (*Wilson*) (जामिजं मतेः गतिकर्मणः—*Nigh.* II.14; *Nir.* III.6).

Jami, जामि, useless (जामि प्रतिरेक नामैतत् । प्रतिरिक्तं ग्रहितं प्रयोजन-रहितम्—*Sayana*) ; words are their own appropriate arms (*Griffith*); Kinsman (अस्य जामि प्रायुधं स्तुवन्ति—*Venkata*).

Ayudham, may also mean *ayodhanasilam Indram* (पायोधनशीलमिन्द्रम्)—then they call Indra bearing weapons.

9. **Purvacittaye**, before it is known to others (पूर्वचित्तये प्रथममव जानन्ति—*Venkata*; अन्येभ्यः पूर्वमेव ज्ञानाय प्राप्नवाम्—*Sayana*; prayer that may be noticed first—*griffith*).

15. **Antariksani**, the space between heaven and earth; (the regions of) the midspace; the atmosphere (अन्तरिक्षाणि अन्तरा क्षान्तानि आवाप्रुषिभ्योर्मध्ये वर्तमाना लोकाः—*Sayana*).

Compare: “त्रयो वा इमे विवृतो लोकाः—*Ait. Aranyaka*, I.1.2; तिस्रोभूमीः—II.27.8). The text gives the actual names, of earth, midspace and heaven, but in *plurals*, आवाः, अन्तरिक्षाणि and भूमयः ;—thus referring to realms and regions.

19. **Ghrtam-asiram**, घृतं माशिरम्, mixture of butter and curd (or milk product); perhaps, milk to be mixed with soma.

Asih, आशीः, is a mixture of milk and Soma; it is so called from being mixed (आ + √ शी, to mix) or from being silently cooked (आ + √ शिरा to cook). [आशीराश्रयणाद्वा । आश्रयणाद्वा—Nir.VI.8=इन्द्राय गाव आशिरं VIII.69.67]

20. Tva asa garbham pari acakrīran, त्वासागर्भं चक्रिन् परि, having taken into their mouth (Wilson); have received thee as a life-germ with their mouth (Griffith). (या इमाः प्रजाताः प्रश्रयः त्वां पयसो निरसनेन गर्भभूतम् परि अचक्रिन् परिष्कुर्वन्ति—Venkata); thee with thy mouth (मसा) the embryo (गर्भं), they made (अचक्रिन्)—the literal rendering.

The plants that sprang up after the destruction of vṛtra and the consequent fall of rain, were the vigour (वीर्यं) of Indra, and by feeding upon them, the cattle multiply (see *Kathaka Samhita*—chapter XXXVI; after Indra killed vṛtra, his virility passed into the waters, plants and cattle—Wilson, also 'इन्द्रस्य वीर्यं जघ्नुषः ...तत्पशव ओषधीभ्योऽप्यात्मन्' मनयन् तत्प्रत्य-दुहन्—*Taittiriya Samhita*, II.5.3.3).

Parl dharmeva suryam, परिधर्मैव सूर्यम्—as the rays of the sun generate the sustaining water above the solar orb, as if it was the germ or embryo of all things (धर्मैव धारकं पोषकमुदकं यथा रश्मयो गर्भरूपेण विभ्रति तद्वत् ।...यथा-सूर्यः परितः सर्वं जगद्वर्तते तद्वत् कृत्स्नस्य जगतो धारकमिन्द्रस्य वीर्यमित्यर्थः —as the sun supports the whole world, so is the vigour of Indra, the sustainer of the universe.—Sayana); also यथा धर्मं सूर्यं परितः करोति; धर्मं हि धारयति दिवि सूर्यमिति —Venkata.

24. Nahusku, among the deserving people (of neighbourhood); among the tribe of Nahusa or the neighbouring tribes (German—Nahe-near, Nachbar,—neighbour). (नाहुषोषु नहुषस्य स्वभूतासु—Venkata) For Nahusa, see

नहुषः —I.122.8; 10; 11; VII.6.5; VIII.8.3; X.49.8; 80.6; 99.7

नहुषस्य—I.31.11; V.12.6

नहुषा—VI.26.7

नहुषे—VIII.46.27

नहुष्यस्य—X.63.1

नहुष्याणि—IX.88.2

नहुष्येभिः—IX.91.2

नाहुषा—V.73.3

नाहुषाणि—VI.22.10

नाहुषाय—VII.95.2

नाहुषीषु—I.100.16; VI.46.7; VIII.6.24.

Nahusa, नहुषः, is one of the 25 synonyms of man (Nigh.II.3) (नाहुषा मनुष्याणामिमानि—V.73.3; नाहुषाणि मनुष्य सम्बन्धीनि—VI.22.10; नाहुषीषु नहुषाणां मनुष्याणामासु प्रजासु—VI.46.7—*Daya*).

According to Ludwig, *Nahus* is a tribe on the river Sindhu (I.31.11; VI.22.10; 46.7; X.80.6) or *sarasvati* (VII.95.2; cf IX.88.2; 91.2), rich in horses allied with the *Bharatas* and *Simyus* (सिम्यु) (I.100.18; VII.18.5) connected with *Kaksivant* (कक्षीवन्त), and the *Varsagiras* (वार्सागिरा), (I.100.16; 17) and having as kings *Masarsara* (मसरसार) and *Ayavasa* (आयवस) (I.122.15; Cf, also नहुषो विशः—VII 6 5; X 49.8; 99.7 etc.). Roth on the other hand, sees in *Nahus* the general sense of *Neighbour*, as opposed to a member of one's own people (विश); this is supported by the phrase नहुषो नहुषटः (X.49.8; cf.VIII.8.3.), closer than a neighbour. *Nahusa* (नहुष) has the same sense *Nahus* (नहुष) in I.31.11; and V.12.6. Perhaps *Nahus* word is a common noun for a man like *Manu* (मनु).

28. **Vipra**, wiseman; wise (Indra) मेधावीन्द्रः—*Sayana*; मेधावी सोमः, wise Soma—*Mahidhara* Yv.XXVI.15; *Yajuh* has *Sangathe* (संगथे) for *Sangame* (संगमे) in this verse.

Dhiyah, by right actions, by intellect or understanding (धिया प्रज्ञया कर्मणा वा—*Daya*.); by holy rites (*Mahidhara*) it may also mean “by solemn prayers or by meditating to lord.” The best rendering of the whole verse would be: A wise man is engendered (i.e a person becomes wise) by prayer or devotional meditation (to Lord) on the skirts the mountains, or at the confluence of rivers”. (यो मनुष्यो गिरीणां उपह्वरे नदीनां च संगमे योगेनेश्वरं विचारेण विद्यां बोधासीत स धिया विप्रो भजायत—*Daya*.).

Alterantively, the resplendent Lord, the omniwise is manifested (to the devotee), when he praises, meditates or chants at places where the mountains downward slope, or at the confluence of streams of water. (See also Yv XXVI.15; *Sāmaveda* 143).

29. Samudram the sea; the exuding; the affluent (समुद्रं समुन्दनशीलं—*Sayana*; the exuding Soma).

The word also means *Atmosphere*, and also the terrestrial ocean. According to Yaska, from it waters flow up (सम्+उद्+√द्रु; from the root *dru*); or waters flow towards it (सम्+अभि+√द्रु); also beings take delight in it; or it is a great reservoir of water; or it moistens thoroughly (सम्+√उद्)(समुद्रः कस्मात् । समुद्रद्वन्त्यस्मादायः । समभिद्रवन्त्येनमापः संमोदन्तेऽस्मिन् भूतानि । समुद्रको भवति, समुन्नतीति वा—*Nir*.II.10)

“Indra, identified with the Sun, look down from the firmament on the ocean (or world), enlightening it by his rays”. (समुद्रोपलक्षितं सर्वं जगदवपश्यति । अवाङ् मुखं प्रसृतेः किरणैः प्रकाशयति—*Sayana*).

30 Ad it, आद् इत्, then अनन्तरमेव—*Venkata*).

Pratnasya retasah, of the ancient (प्रलस्य) shedder of water (रेतसः).

Vasaram jyotih, वासरं ज्योतिः, daily light; or sees the light spreading (वासरं तासयित्—*Venkata*); *Vasaram* is also clothing, enveloping; the cause of abiding (वासरं निवासकं वासरस्य निवासस्य हेतुभूतम्—*Sayana*).

If used as an adverbial accusative of time (प्रत्यन्त संयोगे द्वितीया), it may

mean the light that lasts throughout the day, from sunrise to sunset. (*Sayana*).

Retasah, the goer (रेतसः गन्तुः—“री गतिरेपणयोः—सुरीभ्यां तुट् च—रीयते स्रवतीति रेतः वीर्यं वा—*unadi* IV.203; also water-having (रेत इत्युदकं नाम, *Nigh.I.12*).

39. **Svarnare**, स्वऽनरे, in the chamber (or place) of bliss; in the sacrifice, led by all the priests (स्वर्णरे सर्वेऋत्विग्भिर्नैतव्यो यज्ञे—*Sayana*); in the leader or person, full of bliss (स्वर्णरे स्वः सुखेन युक्ते नरे—*Daya.V.18.4*).

Svarnaram, स्वर्णरं the one who leads to divine bliss (यः स्वः सुखं नयति तम्—*Daya*; VI.15.4. सुखस्य नेतारम्—*Daya.II.2.1*;

Svarnarah, स्वर्णरः —यं सुखं नयन्ति ते—*Daya. V.54.10*.

See also:

स्वऽनरः —V.54.10

स्वऽनरम्—II.2.1; V.64.1; VI.15.4; VIII.3.12; 12.2; 19.1; IX.70.6;
X.65.4

स्वऽनरात्—IV.21.3

स्वऽनरे—V.18.4; VIII.6.39; 65.2; 103.14.

Saryanavati, शर्यणावति; *Saryana* means mid-space or *antariksa*; a place at a close distance from it, i.e. the earth, is *Saryanavati* (शर्यणेवेऽन्तरिक्षं देशस्तस्याऽदूरं भवे (स्थाने) —*Daya*, 1.84.14); also on the earth full of unkind objects (—*Daya*, on IX.113.1 in the *Sanskara*vidhi, *sannyasa* Chapter).

Saryanavanti, शर्यणावन्ति, meaning a lake with reeds, occurs in several passages of Rgveda: (शर्यणावन्ताम् कुरुक्षेत्रस्य जघनमध्यस्थं सरः —*Venkata*).

शर्यणाज्वतः—X.35.2.

शर्यणाज्वति—1.84.14; VIII.6.39; 7.29; 64.11; IX.65.22; 113.1.

According to Sayana, it appears to be a local name. *Saryanah* (mas. pl. शर्यणाः) is a district in Kurukshetra, Saryanavant being a lake not far from it in the backpart (जघनार्धे) of Kurukshetra, it is said that Kurukshetra also contained the lake, *Anyatah plaksa* (अन्यतः प्लक्षा), a word which means “the wave-leaved fig-trees on one side only”.

(See *Satapatha Brahmana* XI.5.1.4, where it occurs in the story of Pururavas and Urvasi, Pischel places it somewhere in Sirmor (*Vedische Studien*.2.217).

According to Roth, in two passages (1.84.14 and X.35.2), the word denotes merely a “lake”, literally, (water) covered with a thicket of reeds (*Saryana*), and in others a Soma vessel.

According to Hillebrandt, it may be the Wular Sea of Kashmir. But these are all conjectures.

Vivasvatah, sacrificer (विवस्वतः परिचरणवतो यजमानस्य — *Sayana*).

Matsva, may you enjoy (मत्स्व ममं प्राप्नुहि—*Sayana*) verse 46—48:

Danastuti, दानस्तुति, praise of gifts,

Tirindire, तिरिन्दिरे, from the most munificent (तिरिन्दिरे=तीर्णतम); also mean, from the *invisible*. The word does not occur any where else in the *R̥gveda*. According to Sayana, Tirindira is the name of a king.

Parsau, पर्शौ, Son of Parasu (पर्शौ परशु ताम्नः पुत्रे—*Sayana*); the seer of all (सर्वद्रष्टा); one who touches all (सर्वस्पर्ष्टा).

Yadvanam radhamsi, treasures of men, *Yadu*, is a synonym of man

(यादानाम् । यदुरिति मनुष्यनाम), *Yadavah*, यदवः, are yadvah, यदव इति यादाः—*Sayana*) Tirindira along with *Parsu*. तिरिन्दर पाशंभ्य) bestowed gifts on the singer.

(See *Sankhayana Srouta Sutra*) (XVI.11.20); According to Ludwig, this Rgvedic verse indicates the victory of Yadus over Tirindira, and they gave a part of the booty of singers (Zimmer does not agree with the interpretation). *Macdowell* and *Keith*.

Hymn-7

1. *Tristubham isam*—food at three diurnal rites; chief at the three libations (त्रिष्टुभं इषं त्रिषु सवनेषु प्रशस्यां त्रिभिर्देवैः स्तुतां वा—*Sayana*; or accompanied by hymns in the *Tristup* metre (यदा त्रिष्टुप् छन्दसा सम्बद्धो माध्यन्दिन—सवनिकीम्, i.e. Soma-offering at the mid-day libations *Sayana*); अन्नं त्रिष्टुप् त्रिवृत्युच्छायम्—*Venkata*), compare अभिद्रिजन्मा त्रिवृदन्न मृज्यते, I.140.2. the fire is twice generated (first by attrition and the then caught in the dry grass), and it devours the triple food (i.e. wood fuel, butter and other seasonal offerings).

2. *Parvatah ni abasata*, mountains depart from their places (पर्वताः नि ग्राहासत, स्वस्मात् स्थानात् निचलन्ति—*Venkata*).

3. *Vayubhih*, with their breezes (वायुभिः प्रत्यक्ष मारुतैः—*Venkata*, वान्ति गच्छन्तीति वायवः पृथग्यः । पृषतीभिर्वाहनभूताभिः स्वावयवभूतैर्वायुभिरेव वा—with the winds or the spotted deer, the horses of the Maruts—*Sayana*).

Vasrasah, the loud-sounding (वाश्रासः वाशनशीलाः शब्दकारिणः—*Sayana*).

Prsnimatarah, they whose mother is *Prsni*; *Prsni* is *madhyamika* speech (पृश्निमातरः । पृश्निर्माध्यमिका वाक् । सा माता जननी येषांते तथोक्ताः—*Sayana* used for Maruts) पृश्निमातरः—I.23.10; 85.2; 89.7; V.59.6; VIII.7.3; 17; IX.34.5, (पृश्नि is firmament, midspace, the sun; स्वः, पृश्निः, नाकः, गीः, विष्टप्, नभ इति साधारणानि—Nigh.I.4; पृश्निराकाशमन्तरिक्षं मातोत्पत्ति निमित्तं येषांते (मरुतः = शिल्पव्यवहार प्रापका वायवः; आकाशादुत्पद्यमानाः (मरुतः = वायवः ; मन्तरिक्षमातरः वायवः—*Daya*; पृश्निमातरः are the Maruts—पृश्निमातरोहि मरुतः *Matrayini* S.II.5.7; मरुतः पृश्निमातर इति वा ग्राहः

Jaminiya Br.—II.176). The *Maruts* are cloud-bearing winds; the *Maruts* are mortals; the *Maruts* are soldiers of an army, equipped with armour, lancets and decorations.

4. The *Maruts*, when they scatter rains, they shake the mountains when they mount their chariots with winds (यामं रथं गमनं वा—*Sayana*, mounting the chariot)

5. The same idea as in verse 4—the mountains are curbed, the rivers are restrained at your coming (यत् यामाय रथाय गमनाय वा; नियेमिरे स्वयमेव नियम्यन्ते । सिन्धवः स्यन्दनशीलाः समुद्रा नद्यो वा । विधर्मणे महेशुष्माय—for the upholding of your great strength, शुष्माय शीषकाय युष्मदीयाय बलाय—*Sayana*).

The mountains and rivers are of their own accord restrained for sustaining your great strength; they abide together in one place through the fear of your coming and strength (गिरयो नद्यश्च युष्मद् यामाद् बलाच्च भीत्या एकत्रैव स्थाने नियता वर्तन्ते—*Sayana*).

10. *Trini saransi*, three lakes of sweet (मधु) beverage, (त्रीणि सरांसि सर इव सोमैः पूरितानि, त्रीणि सवनानि, त्रिष्वपि सवनेषु श्रयणार्थम्—*Sayana*; it refers to the libation of milk etc.) mixed with Soma at the three diurnal rites; or the libations of Soma, filling the three vessels—द्रोणकलश, आधवनीय and पूतभूत.

Kabandham, water (*Nigh.I.12*).

Udrinam, उद्रिणम्, water-bearing.

Utsam Kabandham udrinam duduhre—from the dripping water-bearing cloud. (उत्सं उत्सवणशीलं कबन्धं उदकं, उद्रिणं उदकवन्तं मेघं दुदुह्ने दुहते—*Sayana*); may also mean—“(they have milked) the dripping water from the cloud.”

12. *Rudrah*, the *Rudras* of sons of *Rudra* (—*Sayana*). See our earlier notes on *Rudra*.

Dame, the house of sacrifice (दमे यज्ञगृहे—*Sayana*).

Sudanavah, O munificent! (सुदानवः हे शोभनदानाः —*Venkata*).

Rbhuksanah, O the wise, O the great (ऋभुक्षणः महान्तः —*Venkata*); ऋभुक्षा इतिमहन्नाम, Nigh.III.3; मेधाविनो विद्वांसः, the wise and intelligent—*Daya*.) Also उरुक्षयणः ऋभूणां राजेति वा—Nir.IX.3; ऋभुः मेधाविनाम—Nigh.III.15).

18. Turvasam, तुरवंशम्, toiler.

Yadum, यदुम् warrior.

Kanvam, कण्वम्, priest.

Kanvam dhana sprtam, कण्वं धनऽस्पृतम् wealth-seeking priest (धनस्पृतं धनकामम्—*Sayana*).

20. Brahama, Brahmana priests, or singers (ब्रह्मा ब्राह्मणः स्तोता —*Sayana*; —*Venkata*).

21. Vṛkta-barhisah, वृक्तबर्हियः, (i) for whom the sacred grass is trimmed; (ii) those by whom the grass is trimmed, i.e. the priests, याजिकाः, the Maruts (प्रवृक्तवृजका मरुतः —*Sayana*).

Sardhan rtasya jinvaṭha, for the former praises (of others) you have nourished strength connected with the sacrifice (*Wilson*) (ऋतस्य उदकस्य सत्यस्य यज्ञस्य वा सम्बन्धिनः शर्धान् प्रात्सीयानि बलानि जित्वा प्रीणयथ—*Sayana*.); उस्ताहान् सत्यभूतस्य यजमानस्य प्रीणयथ—*Venkata*).

23. Vi yayuh vṛtram parvasah, वि ययुः वृत्रं पर्वशः, they have divided *Vṛtra* (cloud) joint by joint, (वृत्रं मावरकमसुरं मेघं वा पर्वशः पर्वणि पर्वणि मेदेन वि ययुः विशिष्टं वधमगमयन्—*Sayana*); also they have planted the thunderbolt in (vṛtra's) every limb. Compare VIII.6.13—विवृत्रं पर्वशो रुजन, the verb *yatih* is related to Slaughter (यतिर्वध कर्मसु—Nigh.II.19).

26. Usanah, उशनाः glorified by *usanas*, उशनस, the poet, (उशनाः उशवसा काव्येनपिणा स्तूयमाना); or it may be for *usanash*, i.e. desiring worshippers (उशनसः स्तोतृन् कामयमाना यूयं—*Sayana*; उशना सर्वहितङ् कामयमानः परमेश्वरः —IV.26.1.; कान्तियुक्तः विद्वान्—I.130.9; कामयिता विद्वज्जनः —1.83.5—*Daya*.)

For Usana, see:

उसना—I.51.10; 83.5; 121.12; 130.9; IV.26.1; V.29.9; 31.8; 34.2;
VIII.7.26; 23.17; IX.87.3; X.22.6.

उसनाञ्जल्—IV.16.2; IX.97.7.

उसनाम्—X.40.7.

उसने—I.51.11; VI.20.11.

29. **Susoma**, सुसोमा, the name of a place, on the bank of Susoma a river (सुसोमा नाम देशे । यत्र सुसोमा नाम नदी—*Venkata*); one with charming movement (सुसोमा शोभनसोमयुक्ते, possessing the plesing *Soma*—*Sayana*).

Susoma (सुसोमा) is regarded as the name of a river in the *Nadi-stuti* (नदी-स्तुति) in X.75.5. The *Nirukta*, IX.26 identifies it with *Sindhu* (सुसोमा सिन्धुः ; सिन्धु स्यन्दनात्), In VIII.7.29; it is used as a proper name (masculine), perhaps the people; and once, feminine, (VIII.64.11)—*Macdonell* and *Keith*.

Saryanavati, सयणावति, land of warriors; सयणावत्, the name of a lake, See I.84.14; VIII.6.39; VII.29; 64.11; IX.65.22; 113.1.

Arjike, one with straight streams; straight-flowing channels; pertaining to the land *Rjika*, अर्जिका (आर्जिके । अर्जिका नामदेशः, तत्सम्बन्धिनि—*Sayana*).

Arjika, आर्जिक (masculine)—singular, VIII.7.29; IX.113.2; plural IX.65.23; —This denotes people or land.

Arjikiya, आर्जिकीय (masculine)—VIII.64.11.

Arjikiya, आर्जिकीया, (feminine)—X.75.5 (denotes the river of the land).

Hille brandt (Vedische Studine, II.209,217). locates the country in or near Kashmir; Roth and Zimmer do not recognize the word as a proper name.

Pastyavati, Coutry-side (पस्त्यावति, पस्त्य इति गृहनाम, यज्ञगृहोपेते सोमपानाय —*Sayana*).

Nicakraya, with whirling motion (निचक्रया नीचीनचक्रया भावाद्भुजं प्रवर्तमानया रथकटघया—*Sayana*).

31. Indram, the sun.

Yat Indram ajahatana, that you really deserted Indra, i.e., they never deserted him, but alone of the gods stood by him in his conflict with *Vṛtra*. Indra (the sun) dispersed the clouds with his allies, the winds. Indra, as goes the allegory, desired the gods to follow him, which they did; but when *Vṛtra* breathed upon them, they all ran away, except the Maruts. Even then, they encouraged Indra saying; (ग्रहरथगवो जहि वीर्यस्व—*Aitareya Brahmana* III.20, or *Adhyaya* 12, *Khanda* 8: Strike, lord, kill; show thyself a hero (See. वृत्रस्यत्वा श्वसथादीषमाणा विश्वेदेवा भजुर्ह्ये सखायः —96.7.

34. *Girayah nijabate parvatah cit ni yemire*—The mountains are restrained (निजिहते नितरां गच्छन्ति । मरुद्देवेन स्थानात् प्रच्यवन्ते—by the violence of the winds, they fall from their place; निवेमिरे नियम्यन्ते—*Sayana*. *Parvatah* means clouds or even the large hills (पर्वतश्चित् पर्वन्तो मेघाः —*Sayana*) *Girayah* means small heaps of rocks (गिरयः क्षुद्राः शिलोच्चया महान्तः पर्वताः —*Sayana*); also clouds (गिरयः पर्शानाः इति मेघनामनी *Nigh.I.10*;—*Venkata*).

36. *Sayana* regards this verse as refering to the ceremony *Agni-maruta* (अग्नि-मारुत), when *Agni* is first worshipped and then the *Maruts*.

Chandas, adorable (छन्दः उषछन्दनीयः —*Sayana*); brilliant; pleasant.

Hymn-8

1. **Dasrah**, marvellous ones; destroyer of adversaries; dispeller (उपक्षेतारः) of ignorance, pains, diseases or poverty (दुःखोपक्षयितः, on VI.56.4; दत्ता; दुःखोपक्षयितारो; for twin-asvins—on I.112.24; दुःखहिंसको—on I.117.5; दुःखानामुपक्षयकत्तारो—“दसुपक्षये”, दस्यति रोगानुपक्षयतीति दसः —Unadi II.13 (for रक् प्रत्यय)—on I.116.76; शत्रूणामुपक्षेतारो—on I.47.6—*Daya.*); fair ones; pleasing to look, दत्तो दर्शनीयो (मनुष्याय दत्ता मनुष्याय दर्शनीयो, for man, O fair ones, Nir.VI.26; दत्ता दर्शनीयो—*Venkata*) epithet of Asvinau.

Hiranya Vartani, riders in golden chariots; traversing on golden paths; seated in a chariot of the splendour of glory. (हिरण्यवर्तनी हिरण्यरथो—*Venkata*).

हिरण्यवर्तनी इति हिरण्यवर्तनी—I.92.18; V.75.2; 3; VIII.5.11; 8.1; 87.5.

हिरण्यवर्तनि—VI.61.7; VIII.26.18.

2. **Hirany-pesasa**, with golden forms; with gold ornaments. Also see VIII.31.8 (हिरण्यपेशसा हिरण्यमालंकारो हिरण्यमावयवो वा—*Sayana*).

Surya-tvaca, सूर्यत्वचा, with the glow of the sun. (सूर्यत्वचा सूर्यवद् भासमानेन—*Sayana*).

4. **Putrah Kanvasya**, son of the wise or pious priest; son of Kanva (perhaps refers to Sadhvansah Kanva Rsi, the seer of this hymn—सध्वंसः काण्वः ऋषिः) see earlier notes on *Kanva* : I.14.2; I.36.8.

Kanva is prominently mentioned in Book I and Book VIII.

Book I

कण्वः—I.36.10; 11; 48.4; 139.9

कण्वज्जमः—I.48.4; X.115.5

Book VIII

कण्वम्—VIII.5.25; 7.18; 8.20; X.31.11; 150.5.

कण्वमन्तम्—VIII.2.22.

कण्वम्—I.39.9; 47.5; 112.5

कण्वज्वत्—VIII.6.11; 52.8

कण्वस्य—I.45.5

कण्वसखा—X.115.5

(कण्वऽहोता—V.41.4)

कण्वस्य—VIII.8.4; 8; 34.1

कण्वाः —I.14.2; 37.1; 49.4

कण्वाः —VIII.2.16; 6.3; 8; 21; 34; 43;
32.1; 34.4.

कण्वानाम्—I.47.10

कण्वाऽइव—VIII.3.16

कण्वाय—I.36.17; 39.7; 117.8; 118.7

कण्वानाम्—VIII.8.3

कण्वासः —I.14.5; 44.8; 46.2; 47.2; 4.

कण्वाय—VIII.5.23

कण्वासः —VIII.2.38; 4.2; 5.4; 6.31;
7.32.

6. Rsayah, ऋषयः Seers.

7. **Havanasruta** (vocative), O hearers to our invocations! (हवनश्रुता = ह्वानश्रुतो—*Venkata*; हे हवनश्रुता हवनस्यास्मदीयस्याह्वानस्य स्तोत्रस्य श्रोतारो—*Sayana*).

8. **Putrah Kanvasya**, the seer-son of the wise, pious or intelligent priest.

9. **Ariptra**, अरिप्रा, free from sin (अरिप्रा अपापो—*Venkata*; *Ripra*, रिप्रा, is the name of sin (रिपोरिप्रमिति पापनामनी भवतः —*Nir.IV.21*).

11. **Sahasra-nirniija**, decorated with thousands of ornaments

of multifarious forms.

(सहस्रनिनिजा सहस्ररूपेण—*Venkata*, सहस्रनिनिजाविनिगिति रूपनाम स्वर्णमयतया बहुविधरूपयुक्तेन (*Sayana*); निनिक् रूपनाम, form—Nigh.III.7.

15. **Vatsah**, lovable; also calf (Nir.II.20; XI.42) Name of a seer. Pancavimsa Brahmana mentions Vatsa who cleared himself of an imputation by a fire ordeal (XIV.6.6). Medhatithi (or Medhyatithi), as the traditional myth goes, appears to be a rival of Vatsa, whom he accused of low birth, but later on, Medhatithi was convinced of his error who had undergone a fire-ordeal (Pancavimsa Br. XIV.6.6).

Vatsa, as a son of descendent of Kanva, is a singer (VIII.6.1; 8.8; 9.1; 11.7). He is mentioned in the Sankhayana Srauta Sutra XV.11.20, as the recipient of bounty from Tirindara Parasavya. (See also Apastamba Srauta Sutra XXIV.5.11).

18. **Priyamedhah**, lover of ceremonies; wisdom-loving. See our note on I.45.3; 139.9; traditionally, a seer belonging to the family of Kanva.

प्रियमेधः —I.139.9

प्रियमेधम्—VIII.5.25

प्रियमेधञ्चत्—I.45.3

प्रियमेधस्तुता—VIII.6.45; 32.30

प्रियमेधाः —VIII.2.37

प्रियमेधासः —VIII.69.18

प्रियमेधैः —VIII.4.20

(प्रियमेधाः प्रियमेधकुले जाताः । प्रियमेधो वाम काश्यपुत्रः —*Venkata*); learned men, receptive of truth, and possessing sound intellect (प्रियमेधाः सत्यविद्यामिता प्रापिका प्रियमेधा येषान्ते विद्वांसो जनाः —*Daya.* , on I.45.4).

20. Kanvam,—to enlightened ones.

Medhatithim, मेधातिथिम्, to guest at ceremonies, the same as *Medhyatithim*, having a guest at the sacrifice,

मेधऽप्रतिथिम्—VIII.8.20 (only once in the R̥gveda).

मेध्यऽप्रतिथिः —I.36.10; 11

मेध्यऽप्रतिथिम्—I.36.17; VIII.2.40; 49.9

मेध्यऽप्रतिथे—VIII.1.30; 33.4

मेध्यऽप्रतिथेः —IX.43.3

मेध्यऽप्रतिथेः —VIII.51.1.

In tradition, *Medhatithi* and *Medhyatithi* appear to be the names of one and the same person, a descendent of Kanva, and a famous Vedic Ṛsi, who specialized in the mystic meanings of Various hymns (See Anukramani. As the mythology goes, to him Indra came in the form of a ram—मेध्यातिथिम् । मेधो ब्रूतोऽभियन्तः (VIII.2.40). The myth is perpetuated in the Subrahmanya formula recited by the priest while the Soma is being carried with in the sacrificial enclosure, when Indra is hailed as “ram of Medhetithi.” (Jaiminiye Br. II.79; Sadvimsa Br. I.1; Satapatha Br. III.3.4.18; Taitiriya Ar.I.12.3).

Vasa, वस—the glorious one.

Dasavraja, दशवज्र, the mendicant

Gosaryam, गोशर्यम्, men adept in controlling senses. The word occurs thrice in the R̥gveda.

गोशर्यम्—VIII.8.20

गोशर्ये—VIII.49.10; 50.10

In mythology, it is the name of a protege of the Asvins. (Go'sarya or sayu (शयु) whose barren cow, the Asvins enabled to give milk.

21. Trasdasyum, त्रसदस्युम्, those who fight against law-breakers. (व्रथा भयभीता दस्यवो भवन्ति यस्मात्तम्—on VII.19.3; तस्यन्ति दस्यवो यस्मात् तम्—on IV.42.9; यो दस्युभ्यस्तस्यति तम्—on IV.38.1—*Daya*.)

In tradition Trasdasyu is son of purukutsa, supposed to be the king of the *purus* (V.33.8; VII.19.3; IV.38.1; VII.19.3). He was born to Purukutsa by his wife Purukutsani (IV.42.9), at a time of great distress. Trasdasyu was also a descendant of Giriksit (V.33.8)

23. Rtasye patmabhih, by the paths of truth (ऋतस्य पत्मभिः ऋतस्य पतनैः सह उदकानि पातयन्तो—*Venkata*; ऋतस्य, rtasya, of truth, of water, or of sacrifice; *patmabhih* is explained as *padath*, which means wheels (त्रीणिपदानि),—three wheeled car of Asvins. (त्रीणि संख्याकाभिः अनयोः अश्विनोः देवयो रयस्य सम्बन्धीनि पदानि चक्राणि; आविः सन्ति आविर्भवन्ति; आविर्भूतानि दृश्यन्ते । आश्विनस्य रयस्य चक्रयोः पेतत्वं च (Cf, रयस्य त्रिचक्रः परिवर्तते—IV.36.1; ऋतस्य सत्यस्योदकस्य यज्ञस्य वा; पत्मभिः यैः पदैः—*Sayana*)

Hymn-9

1. Vatsasya avase, for the protection of vatsa, or a worshipper (वत्सस्य भवसे वत्सस्य रक्षणाय—*Venkata*); वत्सस्य स्तोतुः—*Sayana*).

Aratayeh, misers; those who do not give donations; nonmunicient (अरातयः अदानशीलाः शत्रुभूताः प्रजास्ताः—*Sayana*).

Yuyutam, drive away (युयुतम् वृषक् कुरुतम् —*Venkata*; स्तोतृभ्यः प्रयक् कुरुतम् —*Sayana*).

2. Nrmnam, wealth (नृम्णं धनम्—*Sayana*); Nigh.II.10; VII.56.5.

6. Nasatya, O Nastye, ever true divines; an epithet for Asvins (नासत्यो अश्विनो).

7. Gharmam, hot or warm oblation धर्मं प्रवर्ग्यं सम्बन्धि धर्मोक्तं हविश्च —*Sayana*; it relates to *Pravargya* ceremony called *Pravargya*; *gharma* is the name of a sacrificial vessel, as well as the oblation it contains (धर्मस्य हविष आघार भूतो महावीरो धर्मः —*Sayana*); धर्मं प्रवर्ग्यंश्च—V.73.6) (धर्मं यज्ञं—V.73.6; अग्निहोत्रादिकं; *gharma* is a synonym of *day*, ग्रहः Nigh.I.9; , a synonym of *yajna*, Nigh.III.17); सुखवर्षकं यज्ञम्—*Daya*.

धर्मः —I.164.26; III.26.7; V.19.4; 30.15; 43.7; VII.70.2; VIII.9.4.

धर्मम्—I.112.1; 7; 119.2; 2; 6; 164.28; 180.4; III.53.14; V.73.6; 76.1; VIII.9.7; 73.3; 87.2; 89.7; X.16.10; 181.3;

धर्मं सत्सविः —X.15.9; 10.

धर्मस्तुभे—V.54.1

धर्मस्वरसः —IV.55.6

धर्मस्वेदेभिः —X.67.7

Also धर्मा—X.114.1; धर्माद्भुव X.106.8; धर्माः —VII.103.9; धर्मसिः —VII.33.7; धर्मिणः —VII.103.8; धर्मो—X.80.3; धर्म्यंस्या—X.106.5.

Atharvani, in the ritual fire अथर्वणि अग्नी—*Venkata*; अथर्वणि अहिंसके अग्नी, in the fire free from violence; or अथर्वा, the Rsi, who produced the fire by attrition or churning; तेन निर्मथितोऽग्निः उपचारादथर्वेत्युच्यते अथर्वणा निर्मथनं च; “स्वामग्ने

पुष्करादिवि", VI.16.13—*Sayana*)

9. *Ukthaih acucyuvimahi*, we may bring you down by these prayers and praises (उक्थैः प्राचुच्युवीमहै—शस्त्रैः प्राच्यायवामः —*Venkata*; उक्थैः शस्त्रैः प्राचुच्युवीमहि प्रागमयेम—*Sayana*).

Vanlbhiih—praises, words of praises (वाणीभिः उक्थव्यतिरिक्ताभिरपि वाग्भिः स्तुतिभिः —*Sayana*).

Bodhatam, such may you know (बोधतं प्रवगच्छतम्—*Sayana*; बुध्यतम् —*Venkata*)

10. *Kaksivan*, craftsman, also learned persons कक्षीवन्त शिक्षकेन विदुषा, —*Daya*. I.117.6; कक्षीवन्तः प्रशस्ता कक्षयो विद्यन्ते येषान्ते, *Daya*.I.126.4)

Dirghatmas, a person with pentetrating insight (this the only verse in the Rg. where *Dirghatamas* and *kaksivant* are mentioned together) (दीर्घतमाः दीर्घतमः यस्मात् सः (लोभातुरो जनः) I.158.6; तमस्=तमुक्ताक्षायाम्; तमस्—तनोते; (Nir. II.16); —*Daya*.on I.32.10; दीर्घं द्राघतेः । तमस्तनोतेः *dirgha* is derived from √ द्राप्, to lengthen; and *tamas*, from तन्, to spread).

Vi-asvab, व्यवः, the composer.

Prathi, प्रथी, the intellectual.

Vainyah, वैन्यः, the astronomers.

According to the tradition, *Kaksivant* is the name of a Rsi, a descendant of a female slave *Usij* (उशिज्); he might be a *Pajra* (कक्षीवन्तं य प्रोशिजः, I.18.1; याभिः सुदानू प्रोशिजाय वणिजे... कक्षीवन्तं स्तोतारम्, I.112.11). He might be a *Pajra* (पञ्च) by family, and hence one of his epithets is *Pajriya* (युवं नरा स्तुवते पञ्चियाय कक्षीवते—I.116.7; also 117.6) and his descendants are called *Pajras*. (कक्षीवन्त उदमृक्षन्त पञ्चाः —I.126.4). In a hymn of the Rgveda, according to the traditionalists, he celebrates the prince *Svanaya Bhavya* who dwelt on the *Sindhu*, as having

bestowed magnificent gifts on him (I.126). The list of *nara-samsas* (नाराशंसस) in the Sankhaya na Sruta Sutra; mentions one of by Kaksivanta Ausija (कक्षीवन्त क्षीशिज) in honour of Svanaya Bhavayavya (स्वनयभावयव्य—XVI.4.5). In the old age, he is said to have married a maiden Vṛcaya (वृचया). He is further said to have lived for a hundred years. (कक्षीवते शतहिमायगोनाम—IX.74.8).

Vyasva, is the name of a Rsi, according to traditionalists, a protege of the Asvins (see several hymns of the Eighth Mandala—VIII. 23.16; 23; 24.22; 26.9). Perhaps, Visvamanas (विश्वमनस्) is one of his descendants. Sometimes, he is only mentioned as a Rsi of the past (VIII.9.10; IX.65.7). There is some one of another name *Vyasvas* (व्यश्वस्), related to Vasa Asvya (वश ऋष्य). See also Angirasa Vyasva (आंगिरस व्यश्व) as a seer of the Samans Pancavimsa Br. XIV.10.9).

11. Chardih-pau, O both of you, the guard of the house (छदिःजो गृह-रक्षको—*Venkata*; छदिः इति गृहनाम, Chardih=house, Nigh.III.4; तस्यास्मदीयस्य पालको सन्तो—*Sayana*); an epithet for Asvins.

Parah-pa, guard against enemies; guard, most reliable and efficient (परस्पा परमतिशयेन पालको—*Sayana*).

Tanupa, guard of the body (तनूपा तनूनां शरीराणां तनयानां वा पालको, also the guardian of sons, तनयानां—*Sayana*).

Jagatpau, guardian of the world; of all creatures (जगत्पो सर्वस्य जगतो जङ्गमस्य प्राणिजातस्यास्मदीयस्य पालको—*Sayana*).

12. Visnoh, af all pervading God (विष्णु व्याप्तो; also Unadi III.38; Visnu is the name of *Yajna*, Nigh.III.17; पदनाम, Nigh.IV.2: V.6; Visnu is derived from (the root) √vis, √विप्, to pervade or from *Vy-as* (व्यस्), to interpenetrate (यद्विपितो भवति तद् विष्णुर्भवति; विष्णुविशतेर्वा—“इदं विष्णुर्वि चक्रमे त्रेधा नि दधे पदम्—I.22.17; Nir.XII.18). Visnu is the Supreme Lord, being omnipresent in the entire creation, organic and inorganic (विष्णुः देवेष्टि व्याप्नोति चराचर जगत्, स परमेश्वरः —Unadi, III.39; *Daya*.); Visnu is sacrifice or yajna, (यो वै विष्णुः त यज्ञः —SBr.V.2.3.6; विष्णुयज्ञः—Gopatha Br.I.12; विष्णुर्व यज्ञः

Ait.Br.I.15). Also यजुष्योऽधि विष्णुम् (प्रसृजत) तद् विष्णुं यशः प्राच्छत् । तम् (विष्णुं) प्रालभत विष्णोरुष्णोषधीरसृजत, Taitt.Br.II.3.2.4.) विषेः किञ्च विष्णुः —Unadi III.39).

Vikramanesu, tisthathah, you may be seating in all the three worlds; or you may be proceeding on the tracks of Visnu, the Sun, (विष्णोः विक्रमणेषु विष्णुना देवेन विक्रान्तेषु त्रिषु लोकेषु तिष्ठथः —*Sayana*).

14. Turvase, by Turvasa. *Turvasa* is a physically powerful person. See VIII.4.7.

Yadau, by *yadu*, the assiduous worker. See VIII.7.4.

15. Vimadaya, for the depressed one; *Vimada*, the depressed, or intoxicated.

Vimadaya, also for the various enjoyments (विमदाय विविधाऽनन्धाय —*Daya*, on I.112.19; विमदा मदा हर्षा यस्मिन् व्यवहारे तस्मै—*Daya*, on I. 51.3; विशेष मद युक्ताय—*Daya*, on I.117.20; विशिष्टो मदो हर्षो यस्मात्तस्मै—*Daya*, on I.116.1; विमदेन वै देवा असुरान् व्यमदन् —*Kausi*.Br. XXII.VI).

Vimada, विमद, is credited by the Anukramani (Index) with the authorship of a number of Rgvedic hymns. (X.20.10; 23.7; ऐन्द्रोविमदः ; Vimada family X.23.6; योषुस्तव चेन्द्र विमदस्य च ऋषेः, X.23.7). We have a repeated refrain, वि वो मदे (X.21.1-8); meaning "in your carouses", *vimada* is usually alluded to this.

Vimada, is also mentioned in several passages as a Protege of the Asvins, who gave him a wife Kamadyu (कमद्यु)—(I.51.3; 112.19; 116.1; 117.20; X.39.7; कमद्युवं विमदायोह्ययुवं, X.65.12). Luding, basing on the present verse, VIII 9.15. infers that Vimada and Vatsa are identical. (*Macdonell* and *Kelth*).

Kamadyu, is probably identical with the maiden (yosa, योषा) of purumitra, his daughter, vimada, appears to have taken her for his

bride against the will of her father (युवं शचीमिविमदाय जायां न्यूह्युः पुरुमित्रस्य योषाम् —X.117.20; युवं रयेन विमदाय शुन्ध्युवं न्यूह्युः पुरुमित्रस्य योषणाम्—X.39.7) *Vatsa*, the young folk.

Hymn-10

2. *Manave*, for the man; for the earliest man (मनवे मनुष्याय —*Venkata*); for the Prajapati yajamana (मनवे प्रजापतये यजमानाय—*Sayana*).

5. *Turvasa*, and *Yadu*, see earlier notes.

Druhyavi, with violent; with *Druhyu*.

Anavi, with non-violent; with *Anu*.

See also I.108.8—यदिन्द्राग्नौ यदुषु त्वंशेषु यद् द्रुह्युष्वनुषु पूरुषस्यः, a mention of *puru*. *Anu*, *Druhyu*, *Turvasas* and *Yadus* in one passage.

Anu, *Anava* (आनव) according to traditionalists, dwelt on the *parusni* river (VIII.74.15; VII.18.14—सत्यमित् त्वा महेनदि परुष्यव देदिशम्—VIII.74.15; Cf. (निगव्यवोज्जवो द्रुह्यवश्च षष्टिः शता सुषुपुः षट् सहस्रा—VII.18.14). *Anava* is used as an epithet of *Agni* also (VIII.74.4—ज्येष्ठमग्निमानवम्); *Anu* is the name of a prince according to traditionalists, व्यानवस्य तृत्सवे शयं भाग्नेष्म —VIII.18.13).

Druhyu, according to the traditionalists is the name of a people mentioned in plural I.108.8). The well-known five people (Perhaps-पाञ्चजन्य) are *Druhyu*, *Yadus*, *Turvasas*, *Anus*, and *Purus*. These are also mentioned in singular in the present passage (VIII.10.5). According to some scholars, *Druhyus* were the north-western people.

Hymn-11

7. *Vatsah*, dear young devotee; a child; a son; a praiser; all-pervading;

the world in which all creatures live; the created world; the pair of day and night; the divine speech. (वसन्ति भूतानि यस्मिंस्तं संसारम्; वदति सततमिति वत्सो बालस्तं वा—*Daya*. on Yv.XXXIII.5; महत्तत्वादिकम्, III.55.4; जातं संसारम्—I.95.1; प्रसूतं मनुष्यादिकं संसारम्—I.164.17); वत्सवत् वतमानोऽहोरात्रः—I.146.3; सुखेषु निवासयन्त व्यक्तवाचं प्रसिद्धं वेदचतुष्टयम्—III.55.13; स्वापत्यं—I.38.8—*Daya*.). See our earlier notes.

10. *Svam tanvam piprayasva*, Cherish your own form or person i.e. be living to the entire creation of yours (स्वां च तत्त्वं आत्मीयं च शरीरं पिप्रयस्व त्वदीयेन हविर्भागिन तपय—*Sayana*).

Hymn-12

2. *Adhrigum*, the irresistible (lit.); the noble life (अध्रिगुः सत्यगतिः); the fast moving (अध्रिगु=अधिक गन्तारो—air and electricity—*Daya*. on V.73. 2; अध्रिगोयोऽघ्न धारकान् गच्छति तत्सम्बुद्धो-विद्वज्जन); one who knows the vedic texts, relating to that, योऽघ्न मन्त्रान् गच्छति जानाति, तत्सम्बुद्धो *Daya*. on III.21.4; also अध्रिगुमन्त्रो भवति गव्यधि कृतत्वात्; Agni and Indra are also known as adhriguh (अग्निरप्यधि गुरुच्यते; इन्द्रोऽप्यधिगुरुच्यते, Nir.V.11.)

Adhriguh means a stanza, so called from being at the head of a cow (i.e.अधि+गुः); or else it is intended to refer to an injunction, for there is a repetition of words: अध्रिगुमन्त्रो भवति । गव्यधिकृतत्वात् । अपि वा प्रशासन-मेवाभिप्रेतं स्यात् । शब्दवत्त्वात् । “अध्रिगो शमीध्वं सुशमि शमीध्वं शमीध्वमध्रिगविति”. Toil O irresistible one, toil well, toil, O irresistible one.”—Ait. Br.II.7.11.

7. *Asya Ketavah uta*, his banners that mark him are flying high; this refers to the thunderbolt (वज्रः)

Suryo na rodasi avardhayat, he (Indra) has expanded the heaven and earth like the sun (सूर्यः न इव रोदसी चावापृषिवी भवधंयत्—*Venkata*; सूर्यो न सर्वस्य लोकस्य प्रेरक आदित्य इव रोदसी चावापृषिव्यो वृष्ट्यादि प्रदानेन भवधंयत्, when he has refreshed them both with rain etc.—*Sayana*).

10. *Rtviyavati*, suited to the time or season (ऋत्विषावती काले प्रयुज्यमाना—*Venkata*; suited to the season, or connected with sacrifice

pertaining to the season: ऋतो वसन्तारिकामेऽनुष्ठेयं यज्ञकर्म ऋत्विग्यम् । तद्वती
—*Sayana*).

Mimita it, this is the hurthen consisting of four letters, of verses 10, 11 and 12; proclaims the measure of his merits; lit. it proclaims the measure (the metre is *usnik*; इहोष्णिक्षु तृतीये पादेऽन्ति माना चतूर्णमक्षराणां पादघर्मो दृश्यते —*Venkata*.).

12. *Praci vasi iva*, प्राचीवाशीव, as the pious praise dilates (प्राची वाशीव उपर्युपरि वर्धमाना स्तुतिः —*Nigh.I.11*, वाशी=वाङ्नाम । प्राची प्राञ्चन्ती प्रकर्षेण स्तुत्य गुणगणं प्राप्नुवती, like the dilating praise; प्राची=dilating; स्तुति=praise —*Sayana*),

13. *Ayavah*, आयवः, men—*Nigh.II.3*.

14. *Aditih*, mother infinity.

Puru prasastam utaye, for his immense or excellent protection. (पुरु प्रशस्तं बहुसमुत्कृष्टं यदा पुरुषिर्बहुभिः प्रशंसितव्यम्—, for the sake of his protection or praise—*Sayana*).

19. *Devam devam indram indram*, देवदेवमिन्द्रमिन्द्रम्, divine Indra wherever worshipped. As a proverbial, Indra, by assuming numerous forms, is simultaneously present at different places in different ceremonies to receive offerings (देवं देवं दानादिगुणयुक्तम् । इन्द्रमिन्द्र-इन्द्रो बहुषु देशेषु युगपत् प्रवृत्तेषु यामेषु तत्र-तत्र हविः स्वीकरणाय बहूनि शरीराण्याददानः स्वयमेकोऽप्यनेकः संस्तत्र संनिधत्ते—*Sayana*, cf. इन्द्रोमायाभिः पुरुरूप ईयते—*VI.47.18*).

17. *Samudre*, in the Soma (समुद्रे समुन्दनशीले सोमे—*Sayana*, समुद्र=सोम, the exhilarating one, समुन्दनशीले *Sakra*, शक्र, O the mighty Lord!

27. *Visnuh ojasa*, Visnu by his strength; Visnu is the all pervading lord; also the sun.

Trini pada vicakrame, stepped by his three paces; the sun's first

pace—morning rise to mid-day; second, midday to evening; the third, evening to next morning. त्रीणि पदा विचक्रमे = Rv.I.22.18; VIII.12.27. Av. VII. 26.5; *Samaveda*, II.1020; Yv.XXXIV.43; Ait.Br. I.25.9; Tait.Br. II.4.6.1.

At it te haryata hari vavaksatuh, आत् इत् ते हयंता हरी ववक्षतुः, then verily thy beloved horses bore thee, A burthen of the verses 25, 26 and 27—(तव कान्तो अश्वो त्वाम् ववक्षतुः —*Venkata*; हयंता हयंतो कान्तो हरी अश्वो ते त्वां ववक्षतुः प्रवहताम्—*Sayana*).

28. At it te visva bhuvanani yemire, all existent beings were subject unto thee. (आत् इत् अनन्तरमेव त्वया विश्वा विश्वानि सर्वाणि भुवनानि भूतजातानि येमिरे नियम्यन्ते—*Sayana*). A burthen of verses 28, 29 and 30.

32. Nabha yajnasya dohana pra adhware, on the navel; the altar of the sacrifice; on the navel (of the earth): on the spot, where the soma libation is effused at the sacrifice (नाभा नाभौ पृथिव्या नाभिस्थानीये मध्ये यज्ञस्य यज्ञ-साधनस्य सोमस्य दोहना दोहने दोहनाधिकरणेऽभिपवस्थाने वेद्याम्—*Sayana*; दोहने, i.e. on the *vedi*, where the Soma is effused).

Hymn-13

For verses 18 and 27, see Nir. I.10 and VI.21.

1. Kratum punita ukthyam, Sanctifies the offerer and the praiser (*Wilson*). *Sayana* renders *ukthyam* as offerer and the praiser both. (उक्थ्यं स्तोतारं च; क्रतुं कर्मणा कर्तारम्; sacrifice is called *ukthya*—सोमेष्वभिषुतेषूक्थ्याख्यं क्रतुं यागम्—*Sayana*).

Any speech pertaining to divine wisdom is *ukthya*, (उक्थ्यः प्रशंसितो योग्यो विद्वान्, learned man; —*Daya*.); a Vedic verse, worth being recited; any act deserving praise (प्रकृष्टं विद्यावचः —I.105.13; उक्थ्येषु प्रशंसनीयेषु साधुम् (मंत्रम्)—Yv.XXXIV.57; प्रशंसितं वचः —V.38.2; प्रशंसितं योग्यं (प्रणि)—III.26.2; वक्तुं श्रोतुं योग्यं (तोकम्)—I.64.14; वक्तुं श्रोतुं योग्येषु ऋग्वेदादिषु भवम् (मंत्रम्)—I.40.5 —*Daya*.); उक्थ्यं प्रशस्यताम्—Nigh.III.8; वक्तव्यं प्रशंसनम्, whose praises should be proclaimed—Nir. XI.31); अन्नं वा उक्थ्यम्—Gopatha Br.I.4.20; पशव उक्थ्यानि

—Kaus.Br. XXI.5; यज्ञियं वै कर्मोक्त्यं वचः, Ait.Br.I.29; उक्त्या वाचिनः —Gopatha. Br.II.1.22.

3. Bharaya, For the sacrifice (भराय यज्ञाय—*Sayana*, but in Nigh, for the combat (Nigh.II.17). Most of the words signifying combat, संग्राम, have a second meaning also—*Wilson*).

Vajasataye, in the battle (वाजसातये संग्रामे—Nigh. वाजसातो II.17).

Susminam, strong (शुष्मिणं बलवन्तम्—*Venkata*).

4. Barhisah, of the sacrifice; the rite at which grass is strewn. (बहिषः यज्ञस्य—*Sayana*). See our earlier notes on *barhih* (बहिः is water—बहिषः जलस्य, Nigh. I.12; Yv. XXIII.38; it is midspace; बहिषः प्रवकाशस्य—VI.12.1; devoted to learning; विद्यावर्धकान्—VII.33.1; men of experience; विद्यावर्धकान्; Yv.X.37; प्रवृद्धाः (विद्वान्) जनाः —VII.43.3; the agriculturists, घन्नादि प्रापकाः (यव-मन्तः=रूपीवलाः Yv. XIX.6; बहिषा, by devotion; महतापुरुषायै, Yv. XIX.7; by excellent actions, उत्तमेन कर्मणा, Yv. XVIII.33; बहिषि, in anything that leads to learning; or in the rituals: बृंहन्ते वर्धयन्ते येन तत् बहिर्जनं प्राप्तं कर्मकाण्डं वा, तस्मिन् —Yv.II.18; on the excellent seat, उत्तमं प्रासने स्थाने वा—VI.52.13; in the yajna or technology; उपवर्धयितव्ये (यज्ञे=शिल्पव्यवहारे, I.109.5; प्रत्युत्तमे यज्ञे—I.101.9; in space; प्रवकाशे, VI.68.11; in the body or organization of academicians, उत्तमायां विद्वत् सभायाम्—Yv. XXVIII.4; मानसे ज्ञानयज्ञे, XXXI.9; in the fire-altar, यज्ञकुण्डे VI.52.17.

Barhih, बहिः, midspace; बृंहन्ते सर्वापिदार्था यस्मिंस्तदन्तरिक्षं, Yv.II.22; pure water, शुद्धमुदकम्, Yv. II.1; enlightenment, सर्वद्वितं तेज इव विज्ञानम्—I.188.4; good seat, उत्तमासनम्—IV.9.1. a spacious house or building, प्रतीवविनासं (छदिः=गृहम्) VI.67.2; a good gathering, उत्तमां सभाम् Yv.XXVIII.4; excellent oblations, उत्तमं प्रवृद्धं हविः —VII.7.3; a bundle of grass, उपवर्धकोदमंसमूहः —Yv. XVIII.21; घृतम्—VI.11.5. [बहिः अन्तरिक्षनाम, Nigh.I.3; उदकनाम, Nigh.I.12; पदनाम, Nigh.V.2; बहिः परिवर्हणात्, Nir.VIII.9; प्रजा वै बहिः=people, Kaush.Br. V.7; पशवो वै बहिः=animals, Ait.Br.II.4; प्लोषघयो बहिः=plants and herbs, —Ait.Br.V.28; प्रयं लोको बहिः=this world,—SBr.I.4.124; शरद् वै बहिः=autumn—SBr.I.V.3.12.

5. Svarvidam, means of obtaining everything, or heaven (स्वविदम्).

सर्वस्य सम्पत्कम्—*Venkata*; सर्वस्य सम्पत्कं यद्वा स्वर्गस्यवेदितारमास्तिकम्, *Sayana*; one who possesses or communicates knowledge of heaven, i.e. a son.

6. *Vaya-iva*, like the branches (वयाइव शाखा इव ययंकस्मिन् वृक्षे बह्वयः शाखा उपरि प्ररोहन्ति—*Sayana*).

7. *Pratnavat*, as of old (प्रतवत् पुरायया—*Sayana*).

Girah, eulogies (गिरः स्तुतीः—*Sayana*).

9. *Patib ya ucyate Kṛstinam ekah*, he who is called the one absolute lord of men (पति यं उच्यते कृष्टीनामेक इत् वशी, अपि च स्वामी यः उच्यते मनुष्याणां एकः एव स्वतंत्रः—*Venkata*).

15. *Sakra*, शक्र, O mighty refulgent.

18. *Trikadrakesu*, mighty sacrifice in three regions; at the *trikadraka* rites; the three days prior to the deluge are *gyotih*, *gauh* and *ayuh*. (त्रिकद्रका नाम ज्योतिर्गौरायुरिति त्रीण्यभिप्लविकान्य हानि—*Sayana*).

त्रिकद्रकेभिः = X.14.16.

त्रिकद्रकेषु—I.32.3; II.11.17; 15.1; 22.1; VIII.13.18; 92.21.

The three *Kadrukas* are body, spirit and mind, the seat of ailments (त्रीणि कद्रुकाणि शरीरात्म मनः पीडनामि येषु तेषु व्यवहारेषु—*Daya*. on II.11.17; the three phases of creation : birth, sustenance and destruction (त्रय उत्पत्ति-स्थिति-प्रसयाख्याः कद्रवो विविध कला येषां तेषु कार्य-पदार्थेषु त्रिकद्रकेषु—*Daya*. on I.32.3).

Tam-id-vardhantu no girah, तमिद् वर्धन्तु नो गिरः—may our hymns make him grow. Hymns=songs of praise (गिरः स्तुतयः); *giras*, गिरस (songs) is derived from √गृ to speak (गिरो गृणातेः—*Nir.* I.10) See also

VIII.92.21; also इन्द्रं वर्धन्तु नो गिरः —VIII.13.16.

20. Rudrasya yāhvam. the great strength of Lord, who re-cues from all pains: sons of Rudra, i.e. the Maruts: or sons of the Lord: रुद्रस्य । रुद्र दुःखम् । तस्य द्रावयितुं रोषवरस्य यद्दुःखं प्रपत्यं महत्स्यः यमकम् ।

Alternatively : रुद्रशब्देन लक्षणा महद्गण उच्यते । रुद्रस्य रुद्रपुत्रस्य महद् गणस्य यत्नम्, महान्नामैतत्: यत्नं = महत्: तदेव बलम्, the strength of the Maruts. (*Sayana*).

Cetati pratnesu dhamasu, are very well known in distant and ancient stars and galaxies प्रत्नेषु धामसु पुराणेषु यज्ञगृहेषु चेतति ज्ञायते—*Īenkata*, i.e. in the old sacrificial houses; प्रत्नेषु चिरन्तनेषु धामसु पृथिव्यादि स्थानेषु चेततिज्ञायतेवर्तते—*Sayana*; , the sons of Rudra, i.e. the Maruts, are known in ancient places—*Wilson*).

Mano yatra vi tat dadhuh vicetasah. high intelligent persons concentrate their mind thereon, (मनः यत्र स्तोत्रे विदधुः विचेतसः देवाः —*Īenkata*: विचेतसः विशिष्ट ज्ञानाः रततारः —*Sayana*).

23 Madintamam yam imahe. मदीन्तमं यमीमहे, that exhilarates wealth which we solicit. Also, thee exhilarated, wealth (मदिन्तमम् प्रतिशयेन मदवन्तं, यं त्वां धनं ईमहे याचामहे । —*Sayana*).

Arjuyasya, of the one free from old age and decay (अर्जुयस्य जरा रहितस्य—*Sayana*).

27. Hari indra pratat-vasu abhi svara. Pratadvasu means they two who have obtained wealth. O Indra, urge the two bay-steeds (हरी) that have obtained wealth (प्रतद्वसू) towards (अभि) us, (अभिस्वर अभिगच्छ; प्रतद्वसू प्रततवसू विस्तीर्णधनो ईदृशो—*Sayana*); also hari=couple, man and his wife.

28. Rudrasah, रुद्रासः —Sons of Rudras (cf. verse 20), i.e. the Maruts. Persons who relieve others from pains.

30. Ayam dirghaya, अयं दीर्घाय, दूरस्य दर्शनाय, for a distant object,

or for a long prospect : इन्द्रः, तं प्राचीने वर्तमाने यज्ञे मीमेते करोति यज्ञं याग साधनं प्रानुषक् सोमं प्रनुषक्तं विचक्ष्य बुद्ध्या दृष्ट्वेति—*Venkata*; literally, this Indra for a long prospect, in the east proceeding sacrifice, measures, having considered in succession the sacrifice—*Wilson*. ; also, accomplishes the *yajna*, the dedicated project with constant care for spiritual attainments.

31, 32. *Vṛṣa*, वृषा, showerer of benefits. (वृषा वरिषता कामानाम्; also प्रभीष्टस्य फलस्य वरिषता—*Sayana*).

Hymn-14

2. *Sikseyam asmai ditseyam manisine*, (सिक्षेयम्) I would wish to give, (दिक्षेयम्), I would present to that (मनीषिणे) intelligent worshipper (मनीषिणस्तुवते—*Venkata*).

7. *Valam*, बलम्, forces of evil; clouds; (बलं आवृत्य स्थितमसुरं मेघं वा —*Sayana*; असुरं बलम्—*Venkata*).

8. *Gah ajat angrasya*, cows of conscience; cows stolen by the panis (उत् प्राजत् पशून् पणिभिः अपहृतान् अंगिरोभ्यः प्राविः कृष्वन् गुहायां वर्तमानान्—this refers to the cattle stolen by the Panis and kept concealed in the cave —*Venkata*).

12. *Kesina hari*, a pair of horses with long and thick manes or hairs (केशिना प्रशस्तकेशो हरी अश्वौ—*Venkata*), hari==pair of man and woman.

13. *Apam phenena*, with the foam of water, the Asura Namuci was beheaded. *Salya Parva* of the Mahabharata gives a story. When Indra defeated the Asuras, he was unable to capture *Namuci*, नमुचि; on the contrary, Indra was captured himself, Namuci, however, liberated him on a condition that he (Indra) would not kill him with any weapon, dry or wet, nor by day or night. In evasion of his promise, Indra, at twilight, or in a fog, decapitated Namuci with the foam of

water, (*Wilson*). For *Namuci*, see

नमुचिम्—I.53.7; II.14.5; VII.19.5; X.73.7.

नमुचेः—V.30.7, 8; VI.20.6; VIII.14.13.

नमुचो—X.131.4.

Etymologically, *namuci* means (i) the one that has no prospects of getting liberation (नमुचि न विद्यते मुचिमोक्षणं यस्य तम् (i.e. मायिनं जनम्, an unveliable person, I.53.7; (2) the one who does not discard his vices (योऽयम् न मुञ्चति तम् i.e. vicious man, अघर्मात्मानं जनम् II.14.5; (3) the one who does not change his nature or form; thus the cloud, or Vṛtra (यः स्वः स्वरूपं न मुञ्चति तम् वृत्रं = आवरकं = मेघं—VII.19.5; (4) one who does forsake and thus a slave or servant, नमुचेः न मुञ्चति यः, तस्य (दासस्य = सेवकस्य)—VI.20.6; (5) the one who does not leave the possession of what he has acquired or stolen from others, thus a thief (न मुञ्चति परं पदार्थं दुष्टाचारान् बायः स्तेनः—Yv.X.14); (6) the one which is unending in its continuity or flow, thus a cloud (प्रवाहुरूपेणाऽविनाशेने मेघस्य—V.30.7); (7) the effect from an eternal cause (प्रविनश्वरात् कारणादुत्पन्नात् कार्यः Yv.XX.67); (8) one who does release the rain, the demon cloud, (यो जलं न मुञ्चति-प्रसूरो मेघः—Yv.XIX.34). The wicked or sinner is also *namuci*: पाप्मा वै निमुचिः—SBr.XII.7.3.1-4) —*Dayananda*.

Hymn-15

2. *Girin ajran*, the swift moving clouds (गिरीन् अज्रान् मेघान् गमनशीलान्—*Venkata*.) also the quick mountains, i.e. before their wings were clipped (अज्रान् क्षिप्रगमनान् गिरीन् पर्वतान् मेघान् वा—*Sayana*).

Svah, the moving ones (स्वः सरणशीलाः).

Apah, waters (अपः उदकानि).

4. *Pṛtsu*, in the combats (पृत्सु संग्रामेषु—*Venkata*, Nigh.II.17).

Lokakṛtṇu, the creator of the world; the provider of space (लोककृत् लोकास्य कर्तारम्—*Venkata*; स्थानस्य कर्तारम्—*Sayana*).

Harisriyam, him who is to be served by his steeds (हरिश्चयं हरिश्चयामश्वाभ्यां श्रयणीयं सेव्यम्—*Sayana*; यः मदोश्चयी श्रयति । मदे हि जनितेश्शवावुपतिष्ठतः—*Venkata*).

5. **Ayave manave ca**, for Ayu, for Manu (आयवे प्रोवन्शेयाय).

Ayu, the sun of Urvashi; for Manu, the son of Vivasvan, —*Sayana*).

Ayave, for man gifted with long life.

Manave, for the wise or rational man.

9. **Visnuh**, the great sustainer.

Brhan Ksayah, mighty giver of dwellings (बृहन् क्षयः महान् निवासभूतः—*Venkata*; महान् निवासहेतुः—*Sayana*).

Tvam sardhah madati anu marutam, find delight in your association (सार्धः बलं त्वाम् अनुमदति, तव मदमनुलक्ष्य पश्चान्माद्यति—*Sayana*; the company of the Maruts imitates thee in exhilaration—*Wilson*.); सार्धः = बलम् (Nigh.II.9).

10. **Manhisthah**, the most munificent giver (संहिष्ठः दातृत्तमः—*Sayana*; *Venkata*).

Visva svapatyani satra dadhise, you associate with yourself all good offspring (i.e. you give offspring and all good things;—विश्वा सर्वाणि स्वपत्यानि गोभनेः पुत्रादिभिः सहितानि सत्रा सह दाधये दातुं धारयसि, ददासि वा—*Sayana*).

13. **Visva rupani**, all the forms of Indra, (lower or higher self)

i.e. the various attributes with which Indra is addressed (विश्वं विश्वानि व्याप्तानि रूपाणि इन्द्रगतानि गुणजातानि—*Sayana*). Also for their own fulfilment, the Souls assume various forms or bodies in successive lives.

Hymn-16

7. **Brahma**, ब्रह्मा, most magnanimous; one most proficient in the Vedic lore.

Rsih, ऋषिः, seer; the beholder of all the Aryas (ऋषिः द्रष्टा सर्वस्य प्रायजातस्य—*Sayana*).

Puruhutah, पुरुहूतः, evoked by all (पुरुहूतः बहुभिराहूतः—*Venkata*).

Mahan, महान्, very powerful.

Mahibbih sacibbih, through mighty supreme power (महीभिः महतीभिः शचीभिः प्रजाभिः—*Venkata*).

Hymn-17.

For the verse 12, see Nir.III.10.

3. **Soma-pam**, bearing devotional love; cherisher of loving songs.

Brahmanah, the learned devotees; the Brahmins (ब्रह्माणः ब्राह्मणाः—*Sayana*, *Venkata*).

Suta-vantah, सुतावन्तः, singing delightful songs (सुतावन्तः = सुतवन्तः अभिपुत्रैश्च सोमैरूपेताः, bearing the effused juices, —*Sayana*).

4. **Sustutib**, सुष्टुतीः = सुस्तुतीः, earnest praises.

Su-Siprin. सुशिप्रिन्, O nice-chinned Indra, handsome-jawed; one bearing a nice helmet or head-dress (सुशिप्रिन् शोभन शिरस्त्राण शोभनहनुक वेन्द्र —*Sayana*).

Andhasah, of food (अन्धसः घ्नन्त्य सोमसक्षणस्य स्वांशसक्षणम् भागं, of beverage).

5. Grbhaya jhvaya madhu. take the honeyed Soma with tongue (सोमं जिह्वया रसनेन्द्रियेण गृभाय गृहाण—*Sayana*); with your speech, enjoy the divine enlightenment (i.e. enjoy the Vedic chants).

Asincami kuksyoh, I fill thy belly (कुक्ष्योः उदरयोः आसिञ्चामि सोमानवनयामि —*Sayana*); I cleanse thy belly with water.

8. Tuvi-grivah, one with wide-shoulders; or long-necked (तुविग्रोवः विस्तीर्णं कण्ठरः —*Sayana*).

Vapodarah, of large belly (वपोदरः पीबरोदरः —*Sayana*).

12. Sacigo, the one possessing strong cows is *saciguh* (शाचयः शक्तागावो मस्यासौ शाचिगुः —*Sayana*); or like the one who has remarkable rays or cows; O renowned for radiance (शाचयो व्यक्ताः प्रख्याता गावो रश्मयो गाव एव वायस्य तादृश —*Sayana*).

Sacipujana, renowned for adoration (शाचिपूजन प्रख्यातपूजन) (vocative).

Akhandala, O the destroyer of foes (आखण्डस शत्रूणामाखण्डयितः —*Sayana*).

Akhandala pra huyase, आखण्डस प्र हूयसे, thou art invoked, O shatterer; O breaker in pieces. *Khanda,* खण्ड, is derived from √खण्ड्, to break (खण्डं खण्डयते: —*Nir.III.10*).

13. Sṛṅga-Vṛsah, शृङ्गवृषः; the sun, *napat-pranapat,* नपात् प्रजपात्,

the mighty and showerer sun, who neither falls, nor lets other luminaries fall (प्र-नपात्). (*napat*=an offspring (प्रपश्य, or the son, पुत्र). The term ऋजःवृषः occurs only in this verse of the Rgveda).

Kundapayyah, कुण्डपाय्यः, preserver of other realms of the universe. The word does not occur anywhere else in the Rgveda.

Kundapayya, is also a particular ceremony in which the *Soma* is drunk from a vessel called *Kunda* and this is said to be ते प्रणापात ते रक्षिता, the protector of thee, Indra. (See *Panini*; , ऋतो कुण्डपाय्य संवाय्यो—III. 1.130; कुण्डैः पीयतेऽस्मिन् सोम इति कुण्डपाय्यः ऋतुविशेषः).

Pranapat, प्रणपात्, not protected in particular, (प्रकषेण न पातयिता रक्षिता —*Sayana*).

14. **Vastospat**, O householder (वास्तोष्पते गृहपते!); O city master.

Sthuna, स्तूणा, pillar, the support of the house or building (स्तूणा गृहाधारभूतः स्तम्भः —*Sayana*).

Muninam, of the seers (मुनीनां ऋषीणाम्—*Sayana*).

For *munt*, see:

मुनयः —X.136.2.

मुनिः —X.136.4, 5.

मुनिऽइव—VII.56.8.

मुनीनाम्—VIII.17.14.

15. **Prdaku-sanuh**, प्रादकुञ्जानुः, *Pradaku* is serpent or snake

(पुदाकुः सर्पः । स इव सानुः समुच्छ्रितः । तद्वदुन्नतशिरस्कः —*Sayana*); with head uplifted like a serpent.

The word is derived from पर्दं कृत्सिते शब्दे (पर्दते कृत्सुतं शब्दं करोतीति पुदाकुः, one who makes an offensive sound, and hence a tiger or a serpent—*Unadi*—III.80); मूढबदभिमानो व्याघ्रवद्वा हिंसकः —on *Yv.VI.12*; कृत्सितवाक् (महिः = विषयरः), on *Yv.VIII.23*—*Daya*.

Prt, पुट, also means 'combat' or battle; one who leads to success on the occasion of conflicts is also *prdaku-sanu*.

Hymn-18

1-3. Adityanam, the self-luminous stars, which are enumerated in verse 3: Savitr, Bhaga, Varuna, Mitra, and Aryaman, (cf. I.164.46: Indra, Mitra, Varuna, Agni, Suparna, Yama and Matarisvan. They are supposed to be 12 in all, born of mother Infinity. The sun in 12 phases is also known by different names. The universe has a large number of self-luminary stars, of which only a few have been recognized.

4. Devebbih devi adite, O the Goddess Infinity (देवि! मदिते!) along with your sons (देवेभिः).

Purupriye, पुरुप्रिये, beloved of many; beloved of all.

Suribbih, along with wise (सूरिभिः प्राज्ञैः —*Venkata*).

Susarmabbih, along with happy divinities (सुसर्मभिः सुसुखैः आदित्यैः); the divine self-luminaries (आदित्यैः).

5. Aditeh putrasah, मदितेः पुत्रासः, the sons of mother Infinity.

6. Advayah, without the two-ness; externally and internally

the same; free from duplicity of any kind (अद्वयाः बाह्याभ्यन्तर भेदेन प्रकार-द्वयरहिता सर्वदैक प्रकारा कपटरहिता सा अदितिः —*Sayana*); —an epithet of mother Infinity.

Patu-amhasah, save us from sin (अंहसः पापात् पातु रक्षतु).

7. **Matih**, adorable; monitress (मतिः पूजनीया—*Venkata*; मतिः मन्त्री मन्त्रव्या स्तोत्रव्या अदितिः —*Sayana*).

10. **Yuyotana nah amhasah**, Keep us away from sin (युयोतन पृथक् कुरुत नः अस्मान् अंहसः पापात्—*Sayana*).

11. **Visvavedasah**, one who knows all; O omniscient! (विश्ववेदसः सर्वधनाः सर्वज्ञा वा).

Dvesah r̥dhak kṛnuta, keep afar from those who hate us or who are our enemies (द्वेषः द्वेषन् शत्रून् ऋधक् पृथक् कृणुत कुरुत—*Sayana*).

13. **Raksastvena**, from his diabolical nature; from his demoniac nature (रक्षस्त्वेन रक्षोभावेन पिशाचाद्यात्मना—*Sayana*).

Ririksati, seeks to do evil (रिरिक्सति जिहिषिषति from “रिष हिंसायाम्”).

Rirlsista, incur that evil (रिरिषीष्ट हिंसितो भूयात्—*Sayana*).

14. **Durhanavan**, one who wishes to do us harm (दुहंणवान् = दुःह्णवान् दुष्टहननवान्—*Sayana*).

Dusamsam, ill-reputed, calumniating दुःशंसं दुष्कीर्ति—*Sayana*).

Dvayuh, One who plays duplicity, कपटः ; the deceptive (कपटो द्वयुरित्युच्यते—*Sayana*).

(one who appears to be helpful, but in reality who causes

damage : द्रुः द्वाभ्यां प्रकाराभ्यां युक्तश्च भवति । प्रत्यक्षकृतो हितं वदति परोक्षकृतस्त्वहितम् —*Sayana*) See द्रुं and मद्रुं in verse 15—single-minded and double-minded; one who can be trusted on his words, and the other unreliable.

16. Dyava-ksama, द्यावा-क्षामा=द्यावापृथिव्यो, heaven and earth (क्षामा=earth=क्ष्मा=क्षा, Nigh.I.1).

17. Nava, नावः, vessels, boats, ships.

18. Sumahasah, radiant (सुमहसः शोभनतेजस्काः —*Sayana*).

Draghiyah ayuh, long life, (द्राघीयः दीर्घतमं आयुः जीवितम्—*Sayana*).

Tuce, तुचे, for the sons. See VI.48.9; VIII.18 18 and VIII.27.14. (like the pair तोकं-तनयम्).

Tanaya, तनायः, sons of sons, grandsons.

19. Hidah, हीलः, worth attaining; duly-presented (हीडिगंत्यर्थः गन्तव्यः प्राप्तव्योऽस्माभिरनुतिष्ठतः)

Yusme it vah api smasi sajatyē, may we ever abide in near relationship with you—*Wilson*.

20. Bṛhad varutham, spacious dwelling with all seasonal comforts (बृहद् प्रोढं वरूथं शीतातपादि निवारकं गृहम्—*Sayana*).

21. Anehah, all-secure (अनेहः अहिंसितम्—*Sayana*); without evil or injury—*Venkata*).

Nṛvat, well-peopled, not desolate (नृवत् नृभिः पुत्रादिभिरुपेतं—*Sayana*);

with family relations.

Mitra, Lord of the sun.

Varuna, Lord of the oceans.

Aryaman, Lord of the wind.

Marutah, clouds, cloud-bearing winds.

Tri-varutham, a threefold shelter against the three : heat, cold and rains; or three-storeyed house. (त्रिवरुथं त्रयाणां शीतातप वर्षाणां निवारकम् ; यद्वा त्रिभूमिकं छदिः गृहम्—*Sayana*).

22. Mrtyu-bandhavah, kin to death; being mortals, we are always afraid of death (मृत्युबन्धवः प्रत्यासन्न मरणा भवामः —*Sayana*).

Hymn-19

For the verse 37, see Nir.IV.15.

2. Sobhare, (vocative), O bounteous sage; O bearer of gifts;

Sobhari, (सोभरि) is also the Rsi of this hymn.

For *Sobhari*, in the text, see:

सोभरयः —VIII.19.32.

सोभरिम्—VIII.5.26.

सोभरी—VIII.22.15.

सोभरीणाम्—VIII.20.8.

सोभरीश्रवः —VIII.20.2.

सोभरे—VIII.19.2; 20.19; 22.2.

सोभर्याः —VIII.103.14.

The reference occurs only in Book VIII of the R̥gveda, no where else, Sobhara (सोभरे) is the father of सोभरि; according to the traditionalists, the passages VIII.19.32 and 20.8 refer to the family. The *Dana-stuti*, दानस्तुति, 'Praise of Gifts' in VIII.21.18, in later legends is attributed to Sobhari (originally to the Prince *Citra* (चित्र)—See Brhaddevata, VII.58.

4. *Urajah napatam*: the grandson of *anna* or food (or of fuel): (ऊर्जः अन्नस्य नपातं न पातयितारम् । यद्वा, नप्तारं चतुर्थम् हविलक्षणान्नेनापो जायन्ते अग्निश्चोषधि ब्रह्मस्तयस्तेभ्य एव जात इति चतुर्थम्—from the burnt offerings, rains are obtained, from them the timber, from timber the fire (four stages).

6. *Deva-kṛtam*, wrought by Nature; or wrought in respect to Nature; work of gods (देवकृतं देवैः कृतम्—*Sayana*).

Martya-kṛtam, wrought by man, a mortal; wrought in respect of man; work of man (मर्त्यकृतं मनुष्यैः कृतम्—*Sayana*).

Amhah, अहः, sin; see देवदेवकृतमेनोऽयस्यव मर्त्यमर्त्यकृतम्—Yv.XX.18 (देवकृतं देवैराचरितम्—*Daya* on Yv.XX.18; also देवकृतं=इन्द्रियकृतकर्म, actions done by sense organs; also actions wrought by learned men, विद्वद्भिः कृतं निष्पादितम्—*Daya* on III.33.4; देवकृतस्यैनसोऽवयजनमसि मनुष्यकृतस्यैनसोऽवयजनमसि—VIII.13; the sins accomplished by donors : देवकृतस्य दानशीलकृतस्य, *Daya* on VIII.13.

8. **Raja rayīnam**, Sovereign lord of riches (त्वं राजा भवसि धनानाम् —*Venkata*).

12. **Avodevam**, **upari martyam**—below the Devas (भवोदेवम् देवानामवस्तात्), gods, and above the mortals or men (उपरिमर्त्यं मर्त्यानामुपरिष्ठात्); spread it throughout the sky; सर्वं नभः प्रदेशं व्यापयेति यावत्—*Sayana*).

14. **Aditīm**, mother Infinity; also here the everlasting or continuous fire; insuperable (अदितिं अखण्डनीयं तमेवाग्निम्—*Sayana*).

Nisiti, useful as a means of burning or igniting (निशित्ती निशित्या निशानसाधनया प्रज्वलन्हेतुभूतया; wood stick, used as a means for igniting fire).

Dhibhih, by the intellect or wise action (धीभिः कर्मभिः बुद्धिविशेषैर्वा —*Sayana*).

Dhamabhih, by bodies (धामभिः शरीरैः, गार्हपत्यादि रूपेण विभज्य वर्तमानैः सार्वम् —*Sayana*); According to the prescribed modes, as his laws recommend —*Griffith*.

Udga-iva, like waters (उद्ग-इव उदकानीव—*Sayana*).

16. **Indratvotah**, , protected by the resplendent Lord (इन्द्रत्वाऽऽतः इन्द्रेश्वरेण त्वयोता रक्षिताः सन्तः —*Sayana*).

Varunah, **Mitrah**, **Aryaman**, **Nasatya** and **Bhaga** are self-luminous suns or stars (VIII 18.1-3- *Adityah*; and I.164,46).

21. **Manurhitam**, established by Manu, or our earliest forefathers or by Prajapati (मनुहितः मनुनानिहितः —*Venkata*; मनुना प्रजापतिना हितः —*Sayana*).

24. **Manurhitah**, benefactor of man; serving the interests of man.

25. **Mitra-mahah** (vocative), O the respected one among friends (मित्रमहः हे मित्राणां पूजितः — *Venkata*); or, O the one, shining with friendly radiance (मित्रमहः अनुकूलदीप्तिमन् — *Sayana*).

Sahasah Suno (vocative), O son of strength (सहसः सूनो बलस्य पुत्र! — *Sayana*).

32. **Sobharayah**, bearers of gifts (see notes on the verse 2 of this hymn).

Trasadasyavam, ally of *Trasadasyu* (त्रासदस्यवम् । त्रसदस्युर्नाम राजपिः । तस्य स्तोतव्यत्वेन सम्बन्धितम् — *Sayana*); of whom the wicked men are afraid of. (त्रसदस्युः त्रस्यन्ति दस्यवो यस्मात् सः — सेनापतिः — *Daya*. on IV.38.1).

36. **Trasadasyuh**, destroyer of wicked (see verse 32).

Paurukutsyah, पौरुकुत्स्यः sustainer of all the wise. *Kutsa* is also thunderbolt, वज्र, Nigh.II.20 and hence, वहवः कृत्सा वज्रा शस्त्रविशेषा यस्मिंस्तं पुरुकुत्सम् — *Daya*. ; पुरुकुत्साय = बहुशस्त्राय — *Daya*. on VI.20.10).

Pauru-Kutsa, **Puru-kutsi**, or **Pauru-Kutsya** are variant forms of the patronymic of *Trasadasyu*, the descendent of *Puru-Kutsa*. (For *Pauru-Kutsu*, see *Kathaka Samhita* XXII.3; *pancavimsa Br* XXIV.16.3; for *Pauru Kutsi*, see VII.19.3; for *Pauru-Kutsya*, see V.33.8; VIII.19.36; *Tait. Sam.* V.6.5.3) — *Macdonell* and *Keith*.

37. **Suvastvah**, at the banks of *Suvastu*. (सुवास्तु) (traditional); at the completion of one's duties. The word *suvastu* means "having fair dwellings". It may be the name of a river. It is clearly the *Soastos* of *Arrian* and the modern, *Swat*, a tributary of *Kubha* (*Kabul* river) which is itself an affluent of the *Indus* (*Macdonell* and *Keith*).

Suvastvah adhi tugvani, on the bank of the *Suvastu*. *Suvastu* is a river; *Tugva* means a ford (तीर्थ), so called because people hasten towards it (सुवास्ता अग्निं तुग्वनि । सुवास्तुर्नदी । तुग्वतीर्थं भवति । तूर्णमेतदायन्ति — *Nir*.

IV.15).

The word connected with सुवास्तु does not occur anywhere else in the Rgveda.

Durga, in his commentary of the Nirukta, explains the verse thus; "Moreover on the banks of the Suvastu (he has given) to me (plenty) of beasts of burden and garments, he the affluent leader and lord of thrice seventy, i.e. $3 \times 70 = 210$; noble dark-coloured (cows has given them to me)".

(प्रियु = घनमश्वदि; वायु = वस्त्रादि; भुवद्-वसु = भावयिता वसूनां, प्रशस्तः ; श्यावः = श्यामवर्णानाम्).

Sayana's comment on this verse is missing in the manuscript.

Hymn-20

2. Sobhariyavah, सोभरीयवः, benefactors; well-disposed to Sobhari; सोभरि कामयमानाः —Sayana).

For सोभरिन्, see VIII.5.26; सोभरयः, VIII.19.32; सोभरे VIII.19.12.

3. Visnoh esasya Milhusam, shedder of the diffusive rain (विष्णोः एषस्य एषणीयस्य मील्हुषां सेक्तृणामुत्पादय तां यज्ञम्—Venkata; विष्णोः व्याप्तस्य एषस्य एषणीयस्य वृष्ट्युदकस्य मील्हुषां सेक्तृणाम्—Sayana).

4. "The islands fall asunder, the fi mest (trees) experience distress; they (the winds) distress heaven and earth; the waters hurry onward, O bright-weaponed, self-shining ones, when you agitate them" —Sayana.

8. Sobharinam, of the benevolent devotees; name of a clan of seers, सोभरीणां ऋषीणाम्—Sayana).

Vanah, वाणः, lute of Maruts, मरुद्बीणा—*Sayana*; the voice of the Maruts, the cloud-bearing winds.

—The voice (of the Maruts) (वाणः) blends (मज्ज्यते) with the songs (गोभिः) of the Sobharies (सोभरीणाम्)—*Wilson* (सोभरीणां स्तुतिभिः मरुतां वाणः; वाणविशेषः मज्ज्यते—*Venkata*).

9. Vrsat-anjayah (vocative), O sprinklers of the libation (हे वृषत्समञ्जयः, हे वृष्यमाण हविष्काः —*Venkata*).

Vrsane, the rain bestowing (वृषणे वषिते—*Venkata*).

Vrsa-prayavne, वृषप्रयावने swift passing (वृषप्रयावणे । वृषाणः सेस्तारः प्रयावानः, प्रकृष्टं गन्तारः —*Sayana*).

10. Vrsanasvena, rainshedding strong-horsed chariot (वृषणश्वेन वृषभिः सेचनसमर्चरश्वे स्वेतेन—*Sayana*).

Vrsapsuna, with all provisions of rain-shedding (वृषप्सुना वर्षकरूपयुक्तेन).

Vrsanabhina, whose wheels bestow showers (वृषनाभिना । नाभिश्चक्र-
च्छिद्रम् । वर्षकनाभियुक्तेन—*Sayana*).

Syenasah na paksinah, like hawks (or swift flying birds); the words *Syena* etymologically means "a swift-flying bird", श्येनाः शंसनीयगतयः पक्षिणः यथाशीघ्रमागच्छन्ति तद्वदनासायेन शीघ्रमागच्छत—*Sayana*).

11. Davidyutati, gleam or shine (दविद्युतति प्रत्ययं द्योतन्ते—*Sayana*).

Rstayah, war-weapons (ऋष्टयः शस्त्रयादीन्यायुधानि—*Sayana*).

12. Dhanvani ayudha, weapons like bows and arrows (धन्वानि, धायुधा धनुष्यायुधानि धायोधनानि बाणादीनि—*Sayana*).

14. Dhuninam, wide-roaring or widely agitating; agitators.

Aranam carmah na, like (न) a -menial servant (चरमः) of a lord (भराणां=भर्याणां; भर्य=ईश्वर=lord) (भराणां भर्याणां स्वामिनां यथा चरमः हीनः सेवकः—*Sayana*).

19. Yunah, to ever-young (यूनः नित्यतरुणान्).

Navisthaya gira, by the newest or latest song (नविष्ठया प्रतिशयेनाभिनवया गिरा वाचा स्तुतिरूपया—*Sayana*).

Abhigaya, sing the praise (अभिगाय अभिष्टुहि—*Sayana*).

20. Mustiha-iva havyah hotrsu, like a boxer (मुष्टिहा) who has been challenged (हव्यः) over his challengers (होतृषु)-(होतृषु प्राह्वानशीलेषु योद्धृषु हव्यः ह्वातव्यः मुष्टिहा इव मुष्टिभिरेव हन्तीति मुष्टिहा मल्लः—*Sayana*).

21. Gavascit, offspring of the maternal cow (पृश्नि) (गवश्चित् गावश्च युष्मान् मातृभूताः—*Sayana*).

Samanyavah, of the same wrath, of the same valour (समन्यवः समान-तेजस्काः समानक्रोधो वा—*Sayana*).

Sajatyena, of the same origin (सजात्येन साजात्येन समानेन जननेन समान-जातित्वेन—*Venkata* and *Sayana*), related by a common parentage.

25. Sindhau, in the flow of a river; in the Sindhu (सिन्धौ सिन्धुनाम्नो नद्याम्—*Venkata*).

Asiknyam, during the night; also in the Asikni (असिकन्यां नद्याम्—*Venkata*).

Bhesajam, medicament.

The word *asikni* means 'black' hence darkness or night also; also the name of a river, known later as चन्द्रभागा (Chandrabhaga), and to Greeks as Akesines, now the chenab in the Punjab. The references in the R̥gveda are :

असिकनीः—VII.5.3

असिकनीम्—IX.73.5; X.3.1

असिकन्या—X.75.5

असिकन्याम्—IV.17.15; VIII.20.25.

The famous hymn (X.75.) refers to the terms Ganga, Yamuna, Sarasvati, Sutudri, Parusni, Marud-Vṛdha, with Asikni; also Arjikiya with Vitasta and Susoma, (ten names, later on given to ten rivers in the North-West of India.).

Asikni, in the Nirukta (IX.26) 'means non-bright, non-white (असिकन्यशुक्लासिता । सितमिति वर्णनाम् । तदप्रतिषेधोऽसितम्—Nir.)—The word *sitam* is a synonym of white colour; its antithesis is therefore *a-sitam*, the same as *asikni*.

Sindhu occurs at numerous places in the R̥gveda and also in the Atharvaveda. It often means "stream" in general or a river (सप्तसिन्धवः); in latter literature as a particular case, it is the stream par excellence, the well-known Indus.

The horses from the Indus were famous and were known as the *Saindhavas* (सिन्धवाः)—See *Daya*.

The words related to *Sindhu* in the R̥gveda are.

सिन्धवः—I.52.14—X.124.7 (numerous)

सिन्धवः (vocative)—III.33.9; 56.5; VII.47.4; X.30.8-9.

सिन्धुः —I.65.3—X.75.1; 3; 7-9. (numerous)

सिन्धुःश्व—X.62.9.

सिन्धुःपती—VII.64.2.

सिन्धुःभिः —I.34.8; IV.34.8; VI.52.6; IX.86.11; 96.14.

सिन्धुःभ्यः —I.23.18; 109.6; VII.47.3; IX.86.21; X.89 1; 11.

सिन्धुम्—I.11.6—X.43.7; 104.8; 111.10; 123.4 (numerous)

सिन्धुःमातरः —X.78.6

सिन्धुःमातरम्—IX 61.7

सिन्धुःमाता—VII.36.6

सिन्धुम्श्व—I.97.8; V.11 5.

सिन्धुःवाहसा—V.75.2

सिन्धुषु—I.182.5; VIII.24.27; 39.8; IX.72.7; 86.8.

सिन्धून्—I.32.12—X.35.2; 67.12, 87.7; 111.9; 133.2 (numerous).

सिन्धूनाम्—I.46.8—X.180.1 (numerous)

सिन्धून्श्व—VI.46.14.

सिन्धोऽहति—VIII.25.12; X.75, 2; 4; 6

सिन्धोः —I.27.6—X.137.2; 155.3 (numerous)

सिन्धोऽहव—I.44.12; IV.58.7; IX.69.7; 80.5.

सिन्धो—I.126.1; VIII.20.25.

सिन्धोऽहव—X.116.9.

26. **Rapah**, Sin; disease (रपः रिप्रमिति पापनामनो भवतः —Nir.IV.21; पापनामैतत् । रपसः पापफलस्य रोगस्य—*Sayana*).

Hymn-21

(For verse 8, See Nir.V.23).

1. **Apurvya**, (vocative)—unprecedented, unprecedented, unparalleled; evernew, the new (अपूर्व्यं हे अमिनव! —*Venkata*; हे अपूर्व्यं त्रिषु सवनेषु प्रादुर्भूतत्वाद-भिनवेन्द्र! ; ever-new at the three oblations—*Sayana*). An epithet for Indra, the resplendent Lord.

Vaje, in the combat (वाजे संग्रामे—*Venkata*; also —Nigh.II.17).

3. **Asvapate** (अश्वपते), **gopate** (गोपते), **urvarapate** (उर्वरापते) and **soma-pate** (सोमपते)—Lord of horses and fast moving stars, of cattle and speech, of fertile land, lord of the Soma, bliss and happiness (उर्वरापते । सर्वसस्यादपा भूमिर्ध्वरा । तस्याः पते—*Sayana*).

5. **Gosrite**, on curds; on devotion, (on fruits ripened by the heat of the Sun and produced on the earth (गो=earth, श्रीते=ripened by heat) (गोश्रीते । श्रीङ्पाके । गोविकारे दधिपयसी गो शब्देनोच्यते । दध्ना पयसा च श्रीते श्रवणद्रव्येन मिश्रिते —*Sayana*).

8. **Uto samasmin a sisihi nah vaso**—The Nirukta quotes it as an illustration to show how can a noun be an enclitic (उदात्त): उतोसम स्मिन्ना शिशोहि नो वसो Lo! give us wealth on all occasions. The word occurs in the locative case. The word *sisihi* means to give, (इति सन्तभ्याम् शिशोतिदनि कर्मा—Nir.V.23).

Gomati, one possessed with wisdom; with sense organs; also food (गोमति गवादियुक्ते—*Sayana*).

Vaje, food (वाजे घ्नन्).

Sisihi, sharpen (शिशोहि तीक्ष्णीकुरु । उपलक्षणम् । प्रदानेनास्मान् प्रसिद्धान् कुर्वित्यर्थः 'शिञ् निशाने', छान्दसः श्लुः —*Sayana*).

12. **Kare**, in the combat, (कारे कीर्यन्त प्रायुधान्यत्रेति कारो युद्धम्, तस्मिन् —*Sayana*).

14. **Surasvah**, the drinkers of wine, drunkards; the non-believers. (सुराश्वः, सुर्या वृद्धास्तद्वत् प्रमत्ता नास्तिकाः —*Sayana*).

16. **Godatra**, O giver of cattle (गोदत्त हे गवां दातः —*Venkata*).

18. **Citra-raja**—Raja Citra, wondrous lord of King (चित्र इत् चित्र नामेव राजा—*Venkata*); one who wonderfully manifests Himself in His creation.

Rajakah it, like princes (राजका इत् राजन एव—*Sayana*).

According to Macdonell and Keith, *Citra* is the name of several persons : (a) The Rgveda contains a Dana-Stuti ("Praise of Gifts) of a prince *Citra* (VIII.21.18). The later legend attributes the panegyric to Sobhari and describes Citra as a king of rats.

(b) *Citra-Gangyayani* (चित्र गङ्गायनि) or *Gargyayani* (चित्र गार्गायनि) is

mentioned in the Kausitaki Upanisad (I.1) as a contemporary of Aruni and Svetaketu.

(c) Citra Gosrayayani (चित्र गोश्रायणि) is mentioned as a teacher in the Kausitaki Brahmana (XXIII.5).

Hymn-22

The present hymn consists of 18 verses, of which the first 6 are known as *Pragathas* (प्रगाथाः) from the point of view of metres. A *pragatha* has the Odd foots in *Br̥hati* (बृहती) metre and even ones in *sato-br̥hati* (सतोबृहती): thus it is बाहंत प्रगाथ = बृहती + सतोबृहती (36+40) syllables.

The verses 1 and 2 combined is one *pragatha*, (15+19)+(18+20).

The verses 3 and 4 combined is the second *pragatha* (16+19)+(20+20).

The verses 5 and 6 combined is the third *pragatha* (16+19)+(19+20).

The verse 7 is *Br̥hati* (16+20).

The verse 8 is *Anustup* (16+16).

The verse 11 is *Kakup* (8+12+8)=28.

The verse 12 is *Jyotih* (a variation of *Tristup* (12+7+12+12)=43; also known as *madhye—jyotih*).

The verses (9 and 10); (13 and 14) and (15 and 16) and (17 and 18)

in pairs are again *pragathas*, (the odd number of the verse is Kakup and even number is satobhrhati).

$$\begin{aligned}\text{Pragatha pair (verse 9 and 10)} &= \text{Kakup} + \text{Satobhrhati} \\ &= [(8+12+8) + (12+8+12+8)] \\ &= [28+40]\end{aligned}$$

$$\begin{aligned}\text{Pragatha pair (verse 13 and 14)} &= \text{Kapup} + \text{Satobhrhati} \\ &= (7+12+8) + (12+8+13+8) \\ &= 27+41\end{aligned}$$

$$\begin{aligned}\text{Gayatra Pragatha pair (verse 15 and 16)} &= \text{Gayatri} + \text{Satobhrhati} \\ &= [(8+9+8) + (12+8+11+8)] \\ &= 25+39\end{aligned}$$

$$\begin{aligned}\text{Kakup Pragatha pair (verse 17 and 18)} &= \text{Kakup} + \text{Satobhrhati} \\ &= [(8+12+8) + (9+10+12+8)] \\ &= 28+39\end{aligned}$$

1. **Rudravartani**, advancing along the red-coloured paths, (रुद्रवर्तनी संग्रामे रोदनशील मागी, यद्वा स्तूयमान मागी—*Venkata*, and *Sayana*, i.e. advancing on the path to battle).

2. **Purvapusam**, the benefactor of former encomiasts; supporter of the former (पूर्वापुषं पूर्वेषां स्तोतॄणां घनादि दानेन पोषकम्—*Sayana*).

3. **Arvacina**, come down forward (अर्वाचीना अर्वाचीनो अभिमुखमागच्छन्ती—*Sayana*; अभिमुखो—*Venkata*).

6. **Manave**, मनवे, for mankind (a king of this name, मनवे एतन्नामकाय राज्ञे—*Sayana*).

7. **Triksim**, तृक्षिम्, fearless man; (the son of Trasdasyu in my-

thology). The word does not occur in the Rgveda anywhere else.

Trasadasyavam, त्रासदस्यवम्, belonging to the group of overcomers of lawless robbers.

9. **Pivarih isah**, the coarse food (पीवरी: इषः स्थूलानि अन्नानि—*Venkata*).

10. **Paktham**, पक्थम् to the rickety (patient).

Adbrigum, अघ्रिगुम्, to the rheumatic (patient).

Babhrum, बभ्रुम् to the leucodermic (patient).

Bhisajvatam yat aturam, administer medicine (भिषज्यतम्) to the sick (आतुरम्).

14. **Rndra vartani**, on the road of battle (स्तूयमान मागो ह्वयामः—*Venkata*; संग्रामे रोदनशील मागो—*Venkata*, See VIII.22.1). Also रुद्रवर्तनी रुद्रस्य प्राणस्य वर्तनिरिव वर्तनिमागो ययोस्तौ—*Daya*. ; epithet of Asvins), See I.3.3; VIII.22.1; VIII.22.14; and X.39.1-1; and also Yv.XIX.82. Also on the way of inflicting punishment to wicked.

Vajinivasu, O rich in food, strength etc. (वाजिनीवसू हे अन्नघनी! —*Venkata*).

Rudrau, रुद्रौ=अश्विनी, twin-Asvins.

Dosa-usasi, during night and dawn hours (दोषा रात्रौ उपसि —*Venkata*).

Subhaspati, a pair of lord of waters (शुभस्पती उदकपती—शुभम्=उदक,

Nigh.I.12)

15. Sobhari, see earlier notes. VIII.5.26; 19.32.

Hymn-23

The word *Visvamanas*, (विश्वमनस्), occurring in verse 2, is also the name of the R̥si of this hymn, who is said to be the son of Vyasva (व्यश्व).

2. *Visvamanas*, विश्वमनस्—the beloved of all; entirely devoted to Lord. See:

विश्वऽमनः —VIII.23.2.

विश्वऽमनसः —VIII.24.7.

विश्वऽमनाः —X.55.8.

Traditionally, it is the name of a R̥si, and a friend of Indra in the *Pancavimsa Brahmana* (XV.5,50). He is the R̥si of hymn VIII.23 to 26.

3. *Upavida vindate vasu*, takes away the wealth (of those persons who are infidels, and do not give oblations to gods, who are non-sacrificers).

(उपविदा उपवेदनेन तेषां वसु घनेन विन्दते वह्निः वोदा उपवेदनेन एते हवीषि देवाय न प्रयच्छन्तीत्येतज्ज्ञानेन—*Venkata*; तेषामेव वसुघनं विदन्ते लभते—*Sayana*).

4. *Tapurjambhasya*, with blazing teeth (तपुर्जम्भस्य तापयितुं देष्टुस्य —*Sayana*).

Ganasriyah, amongst the troops (of worshippers) (गणश्रियः हविरादानाच्च यजमानगण श्रयति तस्य—*Sayana*,

5. **Devyā Kṛpā**, with the celestial splendour (कृपा ज्वालाया देव्या द्योतमानया—*Sayana*).

9. **Jujusub**, “they have adored”, but here in the sense “adore with praise” (जुजुषुः उपासेवध्वं—*Sayana*; मध्यम पुरुषस्य प्रथम पुरुषादेशः).

10. **Angirastamam**, fire-priests.

12. **Samatsu**, in battles or combats (समत्सु संग्रामेषु—*Nigh.II.17*).

16. **Vyasvāh (vi-asvāh)**; the austere sage.

17. **Usana Kavyah**, *usana*, the son of Kavi (काव्यः कविपुत्रः । उशना एतन्नामक ऋषिः—*Sayana*); *usana* means loving, the one with splendour; one who loves to serve and help others (उशना सर्वहितं कामयमानः ; कान्तियुक्तः , कामयिता, धर्मकामुकः—परमेश्वरः , प्रजापालकः विद्वान् , राजा—*Daya*. on III.6.7; 34.3; VII.7.2; य उशन्ति परस्त्वं कामयन्ति तान् दहति सः—समेशः)—Yv.XXXII.26—*Daya*.)
See:

उशना—I.51.10; 83.5; 121.12; 130.9;
IV.26.1; V.29.9; 31.8; 34.2;
VIII.7.26; 23.17; IX.87.3; X.22.6.

उशनाश्व—IV.16.2; IX.97.7.

उशनाम्—X.40.7.

उशने—I.51.11; VI.20.11.

Traditionally Usanas Kavya is an ancient seer, a half mythical figure in the R̥gveda, where he is often mentioned, especially as associa-

ted with Kutsa and Indra. Later on, he becomes the Purohita of Asuras in their contests with the gods (Kavi Usanas, कवि उशनस्). He is a teacher in the Brahmanas Pancavimsa, XIV.12.5; Jaiminiya Up Br.II.7.2.6) *Macdonell and Keith*).

19. **Kṛsna-vartani**, on the dark path (कृष्णवर्तनि कृष्णमार्गम्—*Venkata*); dark moving, smoke-pursuing. (कृष्णवर्तनिम् । वर्तनि मार्गं; कृष्णमार्गम्—*Sayana*).

Vihayasam, विहायसम्=विहाया great (विहाया महन्ताम् —Nigh III.3; great in qualities and splendour, गुणस्तेजोऽधिकत्वेन वा महान्तम्—*Sayana*) See विहायसे VIII.23.24.

22. **Namasa**, by salutation or praise (नमसा स्तोत्रेण नमस्कारेण वा सह —*Sayana*); by food (नमसा अन्नादिना—*Daya*. Nigh.II.7).

24. **Vaiyasva**, son of Vi-asva; See verse 16.

Stharayupa-vat, confirmed worshipper; (स्थूरयूपज्वत् यथा स्थूरयूपो नामधिरेनमग्निमानचं तद्वत्—*Sayana*. here Stharayupa is the name of a Rsi; the word occurs only once, as here, in the Rgveda.

25. **Pratnam**, old ancient (प्रतनं पुरातनम्).

30. **Rtavahna**, ऋतावाना, truth-speaking (सत्यवन्तो—*Venkata*).

Putadaksasa, पूतदक्षसा, of pure strength (पुतबली—*Venkata*).

Hymn-24

For verse 29, see Nir.VI.22.

3. **Rayim citrasrvastamam**, riches of most wonderful types.

Harivah, lord of vital forces, the lord of steeds.

Nireka cirt, निरेक चित् , at the issue (निरेक निर्गमने *Venkata*); also unmoving as you are (निर्गमन एव—*Sayana*); at the issue of the weapons.

Vasuh, wealth, abode; it may refer for weapons, वसुः शत्रूणां वासयिता भवति । तवायुध निर्गमनादेव शत्रवः पलायन्ते खलु—*Sayana*, when you take out your weapons, the enemies retreat—*Sayana*).

4. **Nirekam ut,** disclose, burst open (निरेकमुत विवृतं करोषि—*Venkata*; निरेकं घनं भवति विरेचनान्निर्गमनाद्देति—*Sayana*).

Visvamanas, a proper name (*Sayana*); the universal thought (see VIII.23.2; 24.7). He, a Rsi, is mentioned as a friend of Indra in the Pancavimsa Br.Xv.5.20; according to the Arukramini, he is a descendant of Vyasva. He is the seer of hymns VIII.23-26.

7. **Nah,** our mine (नः मम, *Venkata*, *Sayana*, नः पूजायां बहुवचनम् —*Sayana*; plural used in singular sense).

9. **Nrtah,** O impellor (Lord); O inspirer of men (नृतः नेतः नर्तयति तः —*Venkata*; being present universally in our hearts, He impels; नृतः ! सर्वस्यान्तर्यामितया नर्तयिताः —*Sayana*).

See also VIII.24, 12. The word is a vocative or नृत्, a dancer, or who causes to dance, i.e. agitator, exciter (*Wilson*).

13. **Pra radhasa codayate mahitana**—He by his mighty (महित्वना) rewards (प्रचोदयते) the donor by his wealth (राधसा) (अग्नेन महत्त्वेन स्तोतृन् प्रचोदयति —*Venkata*).

14. **Asvyasya,** of the austere fast-working sage; fastmoving person or a horse (अश्व्यः अश्वेषु प्राशुगच्छत्सु साधुरत्यन्त वेगकारी—*Daya*.); I.74.7):

See earlier references : I.32.12; 74.7; 112.10; 117.22; 119.9; IV.28.5;

V.52.17; 61.5; VII.92.3; VIII.21.10 etc.

17. **Harinam Sthatah**, the master of vital forces; ruler of horses (हरीणां स्यातः स्रष्टातः शस्वानाम्—*Venkata*).

18. **Aprayubhih**, by the attentive (अप्रायुधिः अप्रमादयद्भिः—*Venkata*; कर्मसु अप्रमाद्यन् मनुष्ययुक्तेः —*Sayana*).

22. **Aryah gayam mamb amanam vi dasase**—he, the lord (पर्यं) gives a spacious dwelling (गयं) to the donor (दातृष्ये)

Gayam—(गयं) is wealth or a dwelling of worship (गयं धनं, यद्वा देवानां पुजार्थं गय गृहम्—*Sayana*).

23. **Navam**, नवम्, of the nine *pranas* or vital breaths; in this list, Indra is the tenth *prana*. (नवानां प्राणानां दशमम् । नव वै पृथ्वे प्राणाः —*Jaim.Br.* I.132; *Tait Ar.V.6 9*; मनुष्येषु वर्तमानः इन्द्रस्तेषां दशमो भवति । इन्द्रस्यऽऽत्मानं दशधाचरन्तम् —*Tait Ar.III.11.1*).

25. **Kutsaya**, for the enlightened devotee. See earlier notes on *Kutsa* (कृत्स्नः = वञ्चनाम्, *Nigh.II 20*; the word *Kutsa* is derived from √कृत्, to cut. It is also the name of a seer. "A seer is a composer of the hymns," says *Aupamanyava*. Further, it has the meaning "to kill" only. e. g. his friend Indra slew drought (तत्र कृत्स्न इत्येतत् कृन्तते । ऋषिः कृत्स्नो भवति । कर्तास्तोमानामित्योपमन्यवः । अथाप्यस्य वधकर्मैव भवति । तत्सख इन्द्रः शुष्कं जघानेति—*Nir.* III.11).

Sisnathah, destroyed (सिशनस त्वं शत्रून्वधोः —*Sayana*).

27. **Dasasya**, of the servant; of the indisciplined person; of the infidels (those who do not believe in the Vedic gods, the Vedic *yajnas* and the entire Vedic culture).

Dasa, दास also means the donor or giver (i.e. giver of water, जलस्य दातुः —*Daya*, on V.30.8). दासः सेवकः I.158.5; सेवक इव मेघः, VI 47.21;

दासाः सुखप्रदाः शूद्रजनाः I.158.5; दासं दातुं योग्यम्—II.12.4; दातारम्—VII.192; दासस्य जलस्य दातुः —V.30.8—*Daya.*) One who serves or sees (दसयति दशति पश्यति वा स दासः सेवकः शूद्रो वा—*unadi* V.10). Also *Dasa*, दास, a slave, is derived from √दस्, to exhaust; he causes the works to be exhausted (दासो दस्यतेः उपदासयति कर्मणि—*Nir.*II.17).

Sapta-Sindhusu. on the banks of the gliding rivers or channels (सप्तसर्पणशीलासु सिन्धुषु, तत्कूलेषु); of seven rivers like the Ganga etc. , सिन्धुषु गंगाद्यासु नदीषु—*Sayana*. Also as the shores of seven seas.

Tuvirnma, O master of wealth (तुविर्नृम्ण बहुधनेन्द्र! —*Sayana*).

28. **Su-Samne.** to the pious singers; for the king known as *susaman*, सुषामन्—*Sayana*; the name of a man in verses VIII.25.22; 50.18 and probably forms part of the strange name Varo Susamau (वरो सुषाम्णे —VIII.23, 28; 24.28; 26.2) (*Mecdonell and Keith*).

29. **Sthura**, it is so called because it becomes great having been collected in all measures (स्थूरः । समाश्रित मात्रो महान् भवति *Nir.*VI.22—Abundance of wealth consisting of hundred horses in the sacred rites of Kurunga. See also स्थूर राघः कुरुङ्गस्य—VIII.4.19; *Bṛhad Devata*, VI 44).

For *kurunga*, see VIII.4.19.

30. **Gomatim**, land rich in cattle (name of a river in a later age). Also see:

गोऽमती—I.8.8

गोऽमतीः—I.48.2; 15; 113.18; 123.12; V.61.19; 79.8; VII.41.7; 80.3; VIII.5.9; 23 29; IX.62.24.

गोऽमतीनाम्—II.28.2.

गोऽमतीम्—VIII.24.30; X.75.6.

गोऽमतीषु—IV.21.4.

गोऽमते—IX.77.3.

Gomati, गोमती "possessing cows", is mentioned as a river, in the नदीस्तुति or praise of rivers hymn (X 75.6). In that hymn, a river flowing in to the Indus must be meant and its identification with the Gomal, a western tributary of Indus cannot be doubted, (*Macdonell and Keith*). The accentuation on the word Gomati, गोऽमतीम्, घन्तोदात्त, shows that a river is meant.

Hymn-25

For verses 13 and 22, see Nir.V 1 and V.15 respectively.

2. **Tana na**, diffusers of riches (like the rich donors) (तना न घनानीव नेतारो—*Venkata*; तना तन्वन्ति मुकुट कटकादिनेति तनानि घनानि । न इवाहं । घनानि च —*Sayana*).

Rathya, diffusers, carriers, bringers of riches (रथ्या रथ्यो नेतारो or रथ्यन्तो; घनानि कर्मणः कल्पेक्षत्वात् प्रयच्छन्तो—*Sayana*).

Tanaya, तनया तनयो, the two sons (of Aditi)—this refers to Mitra and Varuna.

4. **Samraja**, सम्राजा=सम्राजो, perfectly resplendent, (सम्यग् दीप्तमानो).

Rtavanau, truth-abiding ऋतुजानी सत्यवन्तो—*Venkata*).

Asura, असुरा=मसुरो, strong (मसुरो बलवन्तो—*Sayana*); also impellers by being present everywhere from within (सर्वान्तर्यामितया प्रेरको). Mitra and Varuna are the indwelling principles.

8. **Ksatriya ksatram asatuh**, both the ksatriyas, the strong

ones, acquire *ksatram*, the vigour (क्षत्रिया क्षत्रियो बलवन्तो क्षत्रं बलं प्राणतु प्राणशक्ते
अप्यप्नुते—*Sayana*).

9. According to *Sayana*, *Mitra* and *Varuna* preside over day and night respectively. (चक्षसा महोरात्रयो व्यप्तिन तेजसा—*Sayana*).

Gatu vit' tara, knowers of the paths (गातु वित्तरा प्रतिशयेन मार्गवेत्तारो—*Sayana*).

Aksanah-cit, before the eye can see अक्ष्णःचित् चक्षुषोऽपि पूर्वं—*Sayana*).

11. *Navam urusyat*, protect our vessel or boat (here, perhaps, sacrifice is boat, यज्ञियां नावं—*Sayana* See X.44.6 for यज्ञियां नावम्).

12. *Sindho*, O *Visnu* or O *Sindhu*, since from Him, flows out the stream of wealth for the worshippers (सिन्धोस्तोतृन् प्रति धनानां स्यन्दनशील विष्णो!—*Sayana*).

13. *Varyam*, respected or honoured by all (वार्यं सर्वेवंनीयम्—*Sayana*). "We choose that boon, the best protection" तद्वायं वृणीमहे वरिष्ठं गोपयःयम्—The word वार्यं (boon) is derived from √वृ, to choose; or else it is so called because it is the best—वार्यं वृणोते; अथापि वरतमम्—*Nir.V.1* *Mitra*—Lord of light; *Varuna*—Lord of water, *Aryaman*—cosmic order.

19. *Suryah*, सूर्यः, used for *Mitra* and *Varuna*, because *Surya* is full of vigour and impeller of all (सूर्यः सुवीर्यः सुष्टु सर्वस्य प्रेरकः—*Sayana*; सूर्यः सुवीर्यः—*Venkata*).

20. *Dirgha-prasadmani*, in the spacious hall of the sacred public work (दीर्घं प्रसद्मनि ईशो दीर्घं प्रततं विस्तृतं सद्मं सदनं यस्मिन् यज्ञे—*Sayana*).

21. *Tat suryam*, that sun i.e. *Mitra* and *Varuna* (brightness of *Mitra* and *Varuna*).

22. *Rajatam harayane*, (we found) silver on him whose car

moves constantly. *Harayana* means one whose car is moving constantly (हरयाणो हरमाण यानः — Nir.V.15).

Susamani, सुषामणि, सुऽसामनि, from the son of Susaman (सुषमन्). See VIII.24.28; 26.2. He is supposed to be the descendent of *uksan* (उक्षन्).

Uksanyayane, उक्षण्यायने, some one of the name of *uksa*, उक्ष, a predecessor of Varu (*Sayana*).

Rajatam harayane, a chariot of silver.

[For *uksanah* etc. see Dayananda; उक्षन्: बलप्रदान् वीरान्, strong and brave, I 135.9; inpregnator, सेचकान् V.52.3; उक्षन्: सेचकाः VI.16.47; सेचनकर्तारः I 64 2; उक्ष-सेचने-भ्वा०; Unadi. I.159; उक्षन् महत्नाम, synonym of big or great, Nigh.III.3; also — उक्षन् उक्षते वृद्धिकर्मणः । उक्षन्त्युदकेनेति—*uksan* (sprinkling bull) is derived from √उक्ष्, meaning to grow, i.e., they grow with water —Nir.XII.9.

Hymn-26

For verse 16, See Nir.V.1.

2. **Varo**, O Varu! (say, Varu, this). *Sayana* puts the verse in the mouth of Varu—O Varu, say thus : “O Nāsatyas, O Vṛsana, O Vrsanvasu,...etc.”

Mahetane, for great riches (महेतने महते घनाय—*Venkata*).

3. **Ati ksapah**, at the close of night, i.e. at the dawn (अति क्षपः क्षपाया अतिक्रमणे—*Venkata*; क्षपाया अतिक्रमे उषःकाल इत्यर्थः —*Sayana*).

6. **Madhuvarna**, of pleasing complexion or colour (मधुवर्णा मधुवर्णी

सर्वेषां मादनशील शरीरकान्ती—*Sayana*).

Subhaspati, protectors of water; Lords of rain (शुभस्पती उदकस्य पालयितारो, तादृशो युवाम्—*Sayana*; उदकपती—*Venkata*).

11. **Asya vedatbah**, understand its purport; understand this invocation (अस्यवेदयः शृणुतं ह्वानम्—*Venkata*; अस्य तदाह्वानं वेदयः ग्राह्मीयतया जानीयः—*Sayana*).

For Varuna, Mitra and Aryaman, see earlier notes : (cf. VIII.25.13).

13 **Adhivastra**, with additional clothes or garments (अधिवस्त्रा उपरिनिहिते वस्त्रा—*Sayana*); having another garment over her ordinary clothes.

14. **Nṛpayyam**, to be enjoyed by both of you, the leaders; to be drunk by the leaders of the rites (नृपाय्यं नेतृभ्यां युवाम्भ्यां पातव्यं सोमम्—*Sayana*). See also the next verse.

15. **Visudruha-iva**, as the fatal shaft slays the deer (*Visudhruk*, विषध्रुक् is arrow; विषध्रुक् शरो भवति, विष्वग् हिनस्तीति तेन ययामृगं अभिलपितं देशं प्रापयति तदवत्—*Venkata*; विषद्रुहेव । द्रुह् जिघासायाम् । विश्वान् हिनस्ति शत्रूनि विषुद्रुहः शरः । तेन यया व्याधो मृगमभिलपितं देशं प्रापयति तदवत्—*Sayana*; as a hunter by an arrow brings the deer to the desired spot).

16. O men; invoke the messenger, i.e., the hymn who is the best carrier of invocations (वाहिष्ठो वां हवानां स्तोमो दूतो हुवन्नरा). Here *Nara*, नरा, means men; they repeatedly move (नृत्यन्ति) in action, *Dutah* (messenger) is derived from √दृ, to be quick, or from दृ, to run, or from the causal of √वृ, to keep back : वोदतमो ह्वानानां स्तोमो दूतो हुवन्नरो । नरा मनुष्या नृत्यन्ति कमम् । दूतो जवतेर्वा । द्रवतेर्वा । वारयतेर्वा—*Nir.V.1*).

17. **Iso va grhe**, in the house of the worshipper (इषः युवामिच्छतो

यजमानस्य गृहे—*Sayana*; इच्छतः यजमानस्य गृहे—*Venkata*).

18. *Svetayavari*, bright stream of intelligence; a stream or river of white or colourless water (श्वेतयावरी; श्वेतजला यातीति श्वेतयावरी—*Sayana*).

Svetya, श्वेत्या, appears in the नदीस्तुति hymn (Praise of Rivers, X.75.6) and has been regarded by modern scholars as a tributary of the Indus. Also I.113.2.

Svetayavari nadinam etc. , white or colourless river or stream (or a nerve or artery), both the banks of which are attractive or golden (श्वेतयावरी श्वेतजला नदीनां सिन्धुर्हिरण्य वर्तनि:).

19. *Svetaya dhiya*, by the white river worthily praising you (*Wilson*) (श्वेतया धिया धारयित्वा हिरण्यकूलवत्त्वादुभयकूलस्थितानां प्राणिनां धनदानेन पोषयित्वा एतया नद्या—*Sayana*).

21. *Jamata*, Son-in-law.

Tvastuh, त्वष्टुः , O the sun; O creator; (त्वष्टुर्जामातः ब्रह्मणो जामातः); *Vayu* is the Son-in-law (जामातः and वायो are vocatives).

Adbhut, O wonderful, O great.

Hymn-27

For verse, 10. see Nir.VI.14.

1. *Purohita*, placed in the front (in literal sense); or on the east; placed on the *uttaravedi* (पुरोहितः यज्ञार्थं पुरत उत्तरवेद्यामृत्विग्भिर्निहितोऽभूत्—*Sayana*).

Gravanah, ग्रावाणः , clouds, Nigh.I.10.

Barbhih, बर्हिः, earth.

Brahmanaspatim, ब्रह्मणस्पति, master of sacred knowledge.

2. **Prthivim**, to the earth; to the dwelling of the worshipper (पृथिवीं इदं देवसदनं प्रति—*Sayana*).

Osadbiḥ, Soma; annual plants (ओषधीः । “उष दाहे” अन्नमादनकर्मा । ओषन्ति माचक्ष्यन्तेनेत्योषः सोमः । स धीयते निधोयते येष्वित्योषधयो ग्रावाणः । तान् प्रत्यागच्छसि । यद्वा । ओषध्यः फलपाकान्ता लताः । ताः प्रत्यायाहि—*Sayana*).

3. **Adityasu**, आदित्येषु, the radiant cosmic rays.

Varunesu, वरुणेषु, vapours of interspace.

4. **Avrkam chardih**, a house or abode free from thieves or robbers (अवृक्म् । वृक्ः स्तेनः । तद्रहितम् । बाधारहितम् । तादृशं छदिः गृहम्—*Sayana*); a house free from any trouble or hindrance, or annoyance.

6. **Mitra**, Sun, O sunray.

Indrah Varunah, इन्द्रः वरुणः, lord of lightning and vapours.

Adityasah, आदित्यासः, Solar forces.

7. **Varuna**, here it means Varuna and Mitra both or numerous gods (all Nature's bounties (वरुण वरुणादयो हे देवाः —*Sayana*). see also S.Br. 1.8.1 for Manu's Sacrifice).

10. **Asti hi vah sajatyam isadaso devaso astyapyam**, there is indeed kinship, O gods, destroyers of malignant persons, and there is friendship among you. Here *apyayam* mean friendship; it is derived from √आप्, to obtain, (अस्तिहि वः । समानजातिता रेभ्यदारिणो देवाः । अस्त्याप्यम् ।

घाव्यमाप्नोते: —Nir.VI.14).

19. *Rtam dadha*, ऋतं दध, since you preside over the rite (ऋतं कल्याणभूवं गृहं दध धारयत—*Sayana*); since you uphold the house.

Nimrucl, निमृचि, in the evening (निमृचि । मृचिर्गं त्यर्षः । सूर्यस्य निम्रोचने नितरां गमने । सायमित्यर्थः —*Sayana*)

20. Wilson gives the conjunctural meaning "Since you give a dwelling to the donor of the oblation proceeding by the rite, which is to bring you to our sacrifice", or "on your approach to our sacrifice". (वयं तत् ऋतवत् छदिः हे वसवः विश्ववेदतः । उप स्वेयाम्, भवद्भिः प्रतप्त्य कल्याणस्य गृहस्य मध्ये तिष्ठाम—*Venkata*).

Asurah, O intelligent or all-wise; or O warriors, fighters with weapons (असुराः प्राज्ञाः संग्राम घायुधानां जेप्तारो वा देवाः —*Sayana*).

21. *Atuci*, at the sunset (घातुचि । घातुचिर्गमनार्थः । सूर्यस्य निम्रोचने । सायमित्यर्थः —*Sayana*).

22. *Yena Vasyah anasamahat*, येन वस्यः घनसामहै, by which we attain good prosperity or abundance (वस्यः वसीयोऽतिशयेन वसुमत्त्वम्—*Sayana*).

Hymn-28

1. *Trimsati trayah devasah*, the thirty-three divinities For thirty three (त्रिंशति त्रयः or त्रयः-त्रिंशत्, or त्रयः-अतिशतम्—See I.45.2; VIII.28.1; VIII.30.2; 8 Vasus+11 rudras+12 adityas+Indra+Prajapati—See Yv. XXI.28. There are 33 stomas too.

Dvitasanan, both kinds of wealth, i.e. cattle and money (द्विता द्विषं च प्रयच्छन्तु ७ भाभ्यां हस्ताभ्याम्; with both the hands, i.e. यद्वा पुनः पुनः, repeatedly —*Venkata*; द्विता द्विषा द्विप्रकारम् । अस्तनन् अस्मभ्यं धनं पशूनादिकं च प्रयच्छन्तु—*Sayana*).

2. *Vasat-kṛtah*—*Vasat-kara* is a sacrificial exclamation.

See वषट्—VII.99.7; 100.7; X.115.9.

वषट्कृतम्—I.162.15; II.26.1; X.17.12.

वषट्कृतस्य—I.120.4.

वषट्कृताः—VIII.28.2.

वषट्कृति—I.14.8.

वषट्कृतिम्—I.31.5; VII.14.3; 15 6.

3. The verse describes six directions :

apacyah, अपाच्याः from अपाची, apaci=west.

udak, उदक्=उदीच्या=north.

Ittha, इत्था; this indicates ऊर्ध्वदिक्=zenith, and also the दक्षिण or the south (इत्था इति मन्वेनोर्ध्वा दिशं दक्षिणां च निदिशति—*Sayana*).

nyak, the nadir=the downwards (न्यक् नीच्या दिशः—*Sayana*).

Purastat, पुरस्तात्=east (पुरस्तात् प्राच्या दिशः—*Sayana*).

4. Arava can martyah, even the non-offering mortal; or no mortal with-holds the offerings (अरावा=अदाता=non-offering).

5. Saptanam spata rstayah, seven are the lances (ऋष्टयः प्रायुधविशेषाः—*Sayana*) of the seven Maruts, (सप्तगणा वै मरुतः—*Tait Sam.* II.2.11.1;

See I.114.6.

Sapta dyumanani, Seven ornaments (द्युम्नानि द्योतमानानि कुण्डलादीन्यांभरणानि —*Sayana*); also *dyumna*=food.

Hymn-29

One by one, the hymn describes in short the characteristics of the following : Soma (1); Agni (2); Tvastr (3); Indra (4); Rudra (5); Pusan (6); Visnu (7); Asvins (Pair) (8); Mitra and Varuna (9); Atri or Surya (10).

This is one of the finest hymns summarizing the essential features of the nine or ten.

1. **Babhruh**, brown in colour.

Sunarah, leader of the rites.

Hiranyam, gold ornaments.

2. **Devesu medhirah**, देवेषु मेधिरः ; wise (or resplendent) among the gods.

Yonim a sasad, योनिं वा ससाद, seated in his abode (योनिं गृहम् —*Venkata*).

3. **Devesu nidhruvih**, immoveably seated among the gods (निध्रुविः निश्चले स्थाने प्रवस्थितः —*Venkata*).

Vasim, iron-axe (वासीं प्रायसीम्—*Venkata*).

4. **Vajram bharti haste**, holds the thunderbolt in his hand.

5. Tigmam ayudham bibharti haste, hold sharp weapons in his hand, (तिग्मं तीक्ष्णं आयुधं पिनाकम्—*Venkata*).

Jalasabhesajah, healing medicines (जलाशयभेषजः सुखकरभेषजः—*Venkata*).

6. Pathah ekah pipaya taskarah yatha, keeps watch on the roads like a robber (तस्करः चोर इव पीपाय रक्षति पथः मार्गान्—*Venkata*).

7. Trini ekah urugayah vi cakrame, wide spreading (उरुगायः), has traversed the three worlds (त्रीणि विचक्रमे).

8. Vibhiv dva caratah, by the two horses (विभिः अश्वैः द्वा द्वौ चरतः—*Venkata*).

Ekaya saha, with one, i.e. with Surya or the sun (एकया सूर्यया सह—*Venkata*).

9. Upama, of like beauty (उपमा उपमानभूतो—*Venkata*).

Sarplh-asuti, सर्पिःस्नासुती, worshipped with clarified butter.

10. Suryam arocayan, सूर्यमरोचयन्, wherewith they light up the sun. The Atris recite the *Mahat Saman* (महि साम). These ten gods are the ten behaviours of mind also.

Hymn-30

All the gods (mental behaviours) mentioned in the previous hymns are of mature existence (सतो महान्तः) i.e. greater than all that is; and none of them a young (कुमारकः) or an infant (अश्वकः), (1); the gods in all, adored by Manu or the rational man, are 33 in number (2); these gods are invoked for all types of prosperity (wisdom and vitality; गवेऽश्वाय), Manu is also regarded as the universal father, the first giver of law.

Hymn-31

The hymn is devoted to a householder and his public duties (*yajamana* and *yajna*).

1. *Pacati ca*, पचाति च, presents or prepares the sacred cake, known as *purodasa*, पुरोडाश. For *Purodasa*, see III.28.2; 41.3; 52.2; IV.24.5; VI.23.7; VIII.31.2 etc.

2. *Purodasam*, cake of material gains (पशु-पुरोडाशम्—*Sayana*).

Soman, elixir of devotional prayer.

Asiram, आशिरं, mixed with milk (Soma+milk).

आशिरम्—I.134.6; III.53.14; VIII.2.10; 11; 6.19; 31.2; 69.6;
IX.64.14; 70.1; 75.5; 86.21; X.49.10; 67.6.

3. *Amitriya*, adversities; hostilities (अमित्रिया अमित्रकृतानि—*Venkata*;
अमित्रियान् शत्रुभिः कृतान्—*Sayana*).

4. *Ida dhenumate*, *Ida*, food, is the devata, goddess of cows
इला गवां देवता, सा धेनुभिः धनुमती भवति—*Venkata*).

Grhe asascanti dive-dive, गृहे अससजन्ती दिवेदिवे, in his house, perpetual
abundance, accompanied by progeny and cattle (प्रजावती धेनुमती) is milked
day by day.

Ida duhe, goddess of cows milks forth or bestows. (इला धनं, अस्य
यष्टुः गृहे दिवेदिवे अहरहः दुहे देवः दुहते—*Sayana*).

7. *Sravah brhat*, श्रव. बृहत्, wide fame; or food in large measures

(श्रव इत्यन्तनाम—Nigh.II.7).

9. **Udhah romasam**, ऊघः रोमशम्, satisfy the claims of love; enjoying the personal union (रोमशं रोमवन्तं वृषणं ऊघः योनिं च—*Sayana*; pairing of couples).

10. **Visnoh**, विष्णोः, of the sun.

Sacabhuvah, सचाभुवः, associated with gods (देवैः सह भवनः—*Venkata*).

Parvatanam, पर्वतानां, of the mountains, i.e. of the fruits, flowers, creepers etc. on the hilly tracts.

(पर्वतानां फलपुष्पसहित लताभिर्युक्तानाम्—*Sayana*).

Nadinam, by seers and ascetics living by both the banks of rivers (नदीनां चोभयकूलवासिभिर्मुनिभिर्मनुष्यैर्वा—*Sayana*).

11. **Svasti**, auspiciously (स्वस्ति क्षेमेण—*Sayana*).

12. **Adityanam**, of the cosmic forces.

Anehah, अनेहः, faultless or sinless gifts, (अनेह इत् अयापमेव खलु—*Sayana*).

14. **Ksetra-sadhasam**, men who work or toil on farms; perfectors of the sacrifice (क्षेत्रसाधसम् । क्षियन्ति निवसन्ति कर्मकरणार्थमत्रेति क्षेत्रो यज्ञः, i.e. *ksetra* is also a *yajna*; तस्य साधकम्—*Sayana*).

15. **Ayajvanah**, अयज्वनः infidels; those who do not perform the sacrifice.

Prtsu, in combats पृत्सु पृत्तनासु—*Venkata*).

Devanam yab it manab etc. who desires to propitiate the mind of the gods.

(यः देवानां इत् प्रवधारणे । मनः एव इयसति स्तुतिभिः पूजयितुमिच्छति—*Sayana*).

17. **Yosat na yosati**, is not separated from one's own place; is never driven from his own status; he is never separated from his family (योषत् स्वस्मात् स्थानान्न विभक्तः पृथक्-कृतो न भवति । किञ्च न योषति पुत्राभिर्घनादिभिश्च न विभक्तो भवति—*Sayana*).

Hymn-32

For verses 4 and 10, see Nir.V.16 and VI.4 respectively.

2. **Srvindam**, wicked; the exploiter; the proper name of an enemy (सृविन्दं सृविन्दनामकं शत्रुम्—*Sayana*).

(A foe of Indra; the word has no Aryan derivative, so a real foe —*Macdonell* and *Keith*).

Anarsānim, अनर्शनिम्, violent; leader of violent forces (a proper name according to *Sayana*).

Piprum, पिप्रुम्, the greedy; the resister (from √*pr*, √*प्र*).

See earlier notes (a foe of Indra).

For *Pipru*, see

पिप्रुम्—I.101.2; 103.8; II.14.5; IV.16.13; V.29.11; VI.18.8; VIII.32.2.

पिप्रोः—I.51.5; VI.20.7; X.99.11; 138.3.

Pipru was repeatedly defeated by Indra for Rjisvan. Mentioned as possessing forts, he is called a Dasa (दास), as well as an Asura. He is described as having a black brood (कुष्णगर्भा—I.101.1), and as being allied with blacks (त्वं पिप्रु पञ्चाशत् कुष्णा—IV.16.13)—*Macdonell and Keith*.

Ahisuvam, अहीशुवम्, one growing like a snake or cloud; crooked.

Apah, the stream of virtuous thoughts.

3. **Arbudasya**, of the clouds (अर्बुदस्य मेघस्य—*Sayana*), of an evil thought.

4. **Gireh adhi**, addresses to the clouds (पर्वत=मेघ, पर्वत=गिरि, and hence गिरि=मेघ (गिरेरधि मेघं प्रति ह्वयति । “पर्वतो गिरिः” इति मेघनामसु पाठात्—*Sayana*).

Turnasam, water (तूर्णाशमुदकम् । तूर्णाशमुदकं भवति तूर्णमश्नुते—*Nir.V.16*; *turnasam* means water, because it flows quickly (तूर्णांशं न गिरेरधि—like water on a mountain; or water from a cloud).

7. **Somapah**, सोमपाः, O lover of devotion; or the one who drinks Soma i.e. Indra (सोमपाः सोमस्य पातरिन्द्र!—*Sayana*).

9. **Gomatah**, गोमतः, full of wisdom; possessed of cattle (गोमतः गोमिनः—*Sayana*).

Hiranyavatah, possessor of sheep; possessor of glittering wealth (हिरण्यम्—sheep; one of the three names of *ustra*—(वीण्युष्टस्य नामानि । हिरण्य इत्येके अत्रवीत्—*Av.XX.132.13-14*; also हिरण्यवतः घनवतः—*Sayana*).

Asvinah, possessor of vitality; possessor of horses (अश्विनः अश्वयुक्तान्—*Sayana*; गो, हिरण्य and अश्व in sequence mean cow, sheep and horse).

Idabhih, इलाभिः, with divine words or speech; with viands (इलाभिः,

मन्ने: —*Sayana*).

10. **Utaye**, for the protector of world (ऊतये लोकस्य रक्षणाय —*Sayana*).

Br̥bat-uktham, a sublime hymn; greatly to be praised, i.e. Indra (बृबदुक्थं महदुक्थमिन्द्रम् —*Sayana*).

(बृबदुक्थो महदुक्थः वक्तव्यमस्मा उक्थमिति । बृबदुक्थो वा—Nir.VI.4; a sublime hymn, or one to whom a hymn, or a sublime hymn, is to be addressed; we invoke him to whom sublime hymns are to be addressed (बृबदुक्थं हवामहे).

Suprakarasnam, one with extended arms; one with stretched arms—सुप्रकरस्त्रं प्रसृत बाहुम् । करस्त्रो बाहु कर्मणां प्रस्तातारो—Nir.VI.17).

15. **Sun̥rtanam sacinam**, notable or glorious deeds or actions (सूनृतानां शोभमानां शचीनां कर्मणाम्—*Sayana*); blessings.

17. **Panye it**, sing or repeat praises (पन्ये इत् स्तुत्य —*Sayana*).

Brahmanani, the stotras or hymns; *ukthani* praises.

20. **Svadhenavanam**, स्वधेनवानाम्, plants (of *Soma*) purchased in exchange of cows (धेन्वा क्रीणाति—Tait. Sam. VI.1 10, 2; see also SBr. ; धेन्वा क्रीतानि—*Sayana*).

Yah tugrye saca, which has been mixed with water, *tugryam* means water (तुग्र्ये उदके; तुग्र्या=water—Nigh.I.12).

24. **Siprine**, शिप्रिणे, of pleasing appearance; one with chin (हनुमते —*Sayana*).

26. **Vrtram**, a chain of evil thoughts.

Aurna-vabham, अणंज्वाभम्, a chain of obstructive forces (also the name of an enemy—*Sayana*).

Ahisuvam, a chain of poisonous or harmful tendencies (अहीशुवं, also the name of an enemy—*Sayana*).

Arbudam, cloud; doubts and ambiguities.

Aurnavabha, a descendent of Urnavabhi (ऊर्णवाभिः). It has been the name of a pupil in Brhad. Up. (IV.5.26); an etymologist in Nir. VII.15; XII.19).

29. **Prayah**, a food like Soma (प्रयः सोमरूपमन्नम्—*Sayana*).

30. **Priyamedha-stuta**, (प्रियमेघस्तुता, praised by Priyamedha (a benevolent intellectual) (also a seer in the Rgveda, I 139 9; VIII.5 25).

Hymn-33

1. **Pisanga-rupam**, पिशंगरूपम्, splendid, tawny-coloured.

Maksu, with speed; quickly (मक्षु शीघ्रम्—*Sayana*); speedy availability.

4. **Medhyatith**, (vocative), O adorable guest.

5. **Puh-bhit aritah**, पूभिदारितः, demolishers of strongholds (पूभिद् पुरां भेत्ता), आरितः pervading, also “य आरितः कर्मणि कर्मणि स्थिर” । प्रत्युतः स्तोमान्— who steady in every action belongs to all, i.e. pervading all hymns— I.101.4; Nir.V.15). Also सभया विज्ञापितः —I.101.4; समस्तात् प्राप्तः —II.21.3— आङ् + ऋ गतिप्रापणयोः —*Daya*.

6. **Smasrusu**, श्मश्रुषु, in the battles or conflicts; a confident fighter in battles (श्मश्रूणि युद्धानि—*Venkata*; श्मश्रुषु युद्धेषु । श्रवः श्रवन्त्यस्मिन्निति व्युत्पत्तेः

रमश्च युद्धमिति वृद्धा वदन्ति—*Sayana*).

Vibhuta—dyumnah, possessor of vast wealth (विभूतद्युम्नः प्रभूतघनः—*Sayana*).

Cyavanah, Over-thrower of foes. (ज्यवनः गन्ता—VI.18.2; व्यावयिता—II.21.36—*Daya*). Also a seer by this name; he is the collector of hymns (ज्यवन ऋषिर्भवति । व्यावयिता स्तोमानाम् । ज्यवानमित्यप्यस्य निगमा भवन्ति । “युवं ज्यवानम्०”—X.39.4; Nir.IV.19).

Puru—stutah, lauded by many (पुरुस्तुतः बहुस्तुतः—*Sayana*).

8. **Mṛgah**, मृगः, wild animal; also the one who traces out the enemies (मृगः शत्रूणां मन्त्रेषकः—*Sayana; Venkata*).

Dana, दाना, mad with heat, (दाना मदजलानीव—*Sayana, Venkata*).

Varanah, elephant, (मृगः दाना इव वारणः—as a wild elephant emitting the dews of passion—*Wilson*).

Nakih tva ni gamat a, नकिष्ट्वा नि यमश—no one can bind you (न कश्चिन् नियच्छति—*Sayana*).

12. **Harinam sthatah**, हरीणां स्थातः, controller of horses (i.e. Indra).

16. **Sastre**, in punishment (शास्त्रे शासने—*Sayana*); in discipline.

17. **Raghum**, small (रघुं लघुम्—*Sayana*).

19. “Cast thine eyes (Son of Playoga) downwards, not upwards; keep thy feet close together; let not (men) behold thine ankles, for having been a Brahman, thou hast become a female.” (*Wilson*)— Indra is supposed to say this to Asanga as a female. एवमन्तरिक्षादागच्छन् रघस्य इन्द्रः स्त्रियं सन्तं स्वस्मात् पुंस्त्वमिच्छन्तं प्लायोर्गि यदुवाच तदाह—हे प्लायोर्गे! त्वं स्त्रीमती, प्रधः पश्यस्व एष

स्त्रीणां धर्मः, उपरि मा पश्यस्वा"—*Sayana*).

Playogi, प्लायोगि, a descendent of Playoga, is a patronymic of.

Asanga, आसंग, (VIII.1.33)—Asanga, in mythology, was a woman but became a man (see *Sayana* on VIII.1.34. According to Macdonell and Keith, this rendering is a blunder based on the fact that an additional verse—VIII.1.34—, tacked on to the hymn, contains the expression शश्वती नारी, which has been taken to mean "his wife Sasvati, शश्वती, instead of merely every woman".

Hymn-34

1. **Amusya**, thither; yonder; the other region.

Divavaso, O radiant with oblations (i.e. O Indra) (दिवावसो दीप्त हविष्केन्द्र! —*Sayana*); Lord radiant while glorified.

5. **Vrsne**, to the showerer; also to the wind (वृष्णे वायवे—*Sayana*; See Ait.Br. II.25).

14. **Gavyani**, गव्यानि, wealth; cows, even horses (गव्यानि गोहितानि गोरूपाणि).

Asvyani, vigour; pertaining to horse (अश्व्यानि अश्वहितान्यश्वत्माकानि —*Sayana*).

19. **Paravatasya ratisu**, gifts from afar (पारावतस्यरातिषु देवेषु).

Dravat-cakresu, द्रवत्-चक्रेषु, attached to the rolling-wheeled chariot.

Hymn-35

For verse 1, see Nir.V.5.

1. Agnina, associated with the fire-divine.

Indrena, associated with the resplendent sun.

Varunena, associated with cosmic ocean of water vapours.

Visnuna, associated with wind (cosmic wind).

Adityaih, associated with solar radiations (cosmic radiations or self-luminary stars).

Rudraih, associated with thundering clouds.

Vasubhih, associated with stellar bodies.

Vasubhih sacabhuya, being together with the Vasus, i.e. being with the Vasus (सचा सहेत्ययं ; Saca means together; वसुभिः सचा भूवा, वसुभिः सह भुवो—Nir V.5).

The word saca bhuya occurs in the first three verses of this hymn. सजोषसा उपसा सूर्येण च—It is the refrain (the recurring phrase in verses 1-21).

सोमं पिबतमश्विना—refrain in verses 1-3.

इषं नो धोल्हमश्विना—refrain in verses 4-6

त्रिवर्ति यतिमश्विना—refrain in verses 7-9

ऊर्जं नो घत्तमश्विना—refrain verses 10-12

आदित्यैयतिमश्विना—refrain in verses 13-15

सोमं सुन्वतो अश्विना—refrain in verses 16-18

अश्विना तिरःअह् बयम्—refrain in verses 19-21

आ यातमश्विना गतमवस्युर्वा—

महं हुवे घत्तं रत्नानि दाक्षुषे—refrain in verses 22-24

16. *Brahma*, ब्रह्म, intellectual faculty.

17. *Ksatra*, क्षत्र, defence or protective faculty.

19. *Atreḥ iva*, like *atri* (अत्रि = अ + त्रि; thrice or triply detached sage; the one free from bonds, उत्तम, मध्यम and अधम पाशः ; I.24.15).

Syavasvasya, श्यावाश्वस्य, of the diseased persons (श्यावाऽश्व श्यावा कृष्णशिश्वाऽनयोऽश्वस्य, तत्सम्बुद्धौ, pertaining to black-tipped flame-like horses, —*Daya*. V.52.1; also सूर्यं लोकः —the solar region, *Daya*., —V.81.5; श्यावासवितुः = the conveyance or vehicle the sun, Nigh.1.15.

The Nighantu describes the following teams or conveyances of deities or gods.

<i>Deity</i>	<i>Teams of Deities (आदिष्ट उपयोजन)</i>
1. इन्द्र	pair of Hari (हरी).
2. अग्नि	Rohita (red) (रोहितः).
3. आदित्य	Harita (green) (हरितः).

- | | |
|-------------------|--|
| 4. मश्विन् (pair) | Mules, pair of (रासभौ) |
| 5. पूषन् | Goats, (भजा:). |
| 6. मरुत्-गण | Speckled variegated horses or antelope (पूषती). |
| 7. उषस् | pink cows, (rays) (अरुण्य गाव:). |
| 8. सवितुः | brown or bay-horses (श्यावा:). |
| 9. बृहस्पति | Of various forms; horses of this name, (विश्वरूपा:). |
| 10. वायु | Niyuta horses (नियुत:). |

[(1) इन्द्रो विद्युत्-विद्युत्-हरणशीलो प्रापण शीलावाश्वो शुष्काद्रे द्वेधारे । ऋक्-सामे वा इन्द्रस्य हरी ।

(2) रोहितोऽश्व सदृशा अग्नेर्देवस्याशवा ज्वालाः ।

(3) हरितो हरणशीला रश्मयोऽशवा इवादित्यस्य ।

(4) ज्योतीरस्योराग्नेय सौम्यगुणयोर्देवयोः, तयोरशवाः । रासभारसरूपा बाष्पसदृशास्तरङ्गाः ।
“यदरसदिव सु रासभोऽभवत्—SBr. VI.I.1.11; अग्नि जलयोगेन बाष्पा भवन्ति
ते रासभा रसैर्बाष्पयानं गच्छति ।

(5) पूष्णः पृथिव्या भजाः, अपेणक्रमाः, येः अपेणक्रमेः पृथिवी स्वपरिधौ भ्रमति ।

(6) मरुतामान्तरिक्ष्य वायूनां पूषत्योऽद्भुतवर्णा भाः प्रवाहाः मशवाः ।

(7) उषसः अरुण्यो रक्तवर्ण्याः किरणाः मशवाः ।

(8) सवितुः उदयकालवतः सूर्यस्य श्यावा कुष्णगौरवर्णाः किरणाः मशवाः ।

(9) बृहस्पतेः विश्वरूपा अशवाः ।

(10) वायोः पृथिव्यां प्रचलनशीलस्य नियुतः नियमन वेगाः ध्राजयो वा अशवाः ।]

19. Tirah—ahnyam, at the close of the day (तिरः अह्न्यम् तिरोहिते पूर्वस्मिन्नह्नि परेद्युः प्रातरश्विनोर्याग इति—*Sayana*); prepared at the previous day; the Soma prepared the day before and drunk at early dawn at the worship of Asvins. (*Wilson*).

20. Sargan-iva, like oblations or ornaments (सर्गानिव । साभरणानि वा हवींषि वा सर्गाः, तान् यया—*Sayana*).

24. Andhasah, of the Soma (अन्धसः सोमस्य). [अन्धः=अन्ननाम—Nigh. II.7].

Hymn-36

1. Uru-jrayah, Conqueror of many (उरुजयः । उरुबहुजयः वेगं, of high speed, —*Sayana*; विस्तीर्णव्यापिन् VIII.27; victor over all hostile hosts and over wide space).

3. Urja, normally by energy, fuel or fire, against *Isa* (इषम्) which means food; but here it means food, (ऊर्जा अन्नेन हविषा—by food oblation—*Sayana*; ऊर्ज्=ऊक्=अन्ननाम Nigh.II.7; sap vigour, strength, juice, food and refreshment.

(The first six verses of this hymn are in the Sakvari metre (24+32=56 syllables, and the seventh verse in the Mahapankti metre (8+8+7+8+8+7=46 syllables.).

Hymn-37

1. Brahman=Brahmanas ब्रह्मइमान् ब्राह्मणान्—*Sayana*).

Sacipate, शचीपते = रुमंपते, lord of rites.

Vajrivah, वज्रविः, the possessor of adamantine will power. (वज्रिवः वज्रिन्—*Sayana*).

Madhyandinasya savanasya, at the midday solemnity.

5. **Ksemasya-prayujasca** = क्षेमस्य + योगस्यः prayuja = योगः, acquisition; क्षेमः = preservation = रक्षणम् (अप्राप्तस्य प्राप्तिलक्षणो योगस्तस्य रक्षणं क्षेमः—*Daya*, on Yv.XXII.22).

7. See earlier notes on Syavasva, Atri and Trasadasyu.

Hymn-38

2. **Tosasa,** तोशासा, destroyer of foes (शत्रून् हिंसन्ती—*Sayana*; तोशसे हिंसस्ति—*Sayana* on VIII.15, 11).

तोशस्तमाः—I.169.5.

तोशते—VIII.50.5; IX.27.1; 107.9; 109.22.

तोशय—VIII.54.8.

तोशसे—VIII.15.11; IX.45.2; 63.23.

तोशा—III.12.4.

तोशासा VIII.38.2.

6. **Gayatra-vartanim,** followers of Gayatri; of the path of

Gayatri (गायत्रि वर्तन्ति गायत्रिमार्गम्—*Sayana*).

10 **Gayatram**, the Gaytri-hymn, the Saman (गायत्रं साम—*Sayana*).

Sarasvati-vatoh, associated with Sarasvati, or spiritual mystical knowledge (सरस्वतीवतोः स्तुतिमतोः—*Sayana*; associated with praises; possessors of praises).

Hymn-39

For verse 1, see Nir, V.23 and X.5.

The metre is Mahapankti ($8+8+8+8+8+8=48$ syllables in general; but here $8+6+8+8+6+8=14+30=44$ syllables (verse 1); $7+7+8+7+7+6=42$ (verse 2); $8+8+8+7+6+8=45$ (verse 3); and $8+7+8+8+8+8=47$ (verse 9).

1. **Nabhantam anyeke same**, (a refrain in all the ten verses of this hymn), let all others be destroyed (or may all over adversaries perish) (समे सर्वं नभन्ताम् । नभन्ति हिंसा कर्मा, अन्यके शत्रवोऽपि । अग्निना हिंस्यन्ताम्—*Sayana*). See Nir.V.23 and also compare with Nir.X.5; VIII.41.2. (नभन्ते वधकर्मणः—Nigh.II.19; perish, vanish.).

Rgmiyam, ऋग्मियम्, adorable.

5. **Daksinabhih**, by animals; by gifts of animals; by sacrificial victims (दक्षिणाभिः पशुभिः—*Sayana; Venkata*).

7. **Puru kavya**, numerous sacred acts (पुरु बहूनि काव्या कर्माणि—*Sayana; Venkata*).

8. **Sapta manusah**, seven men; seven priests (सप्त मानुषः सप्त यस्य स्तोतारो मनुष्याः—*Venkata*).

Tripastyam, triple dwelling place (त्रिपत्यं त्रिस्थानम्—*Sayana*).

Mandhatuh, मन्धातुः, for mandhatr (मन्धातुः योवनाश्वस्य मान्धातुः—*Sayana*; *Venkata*; Nigh.III.15; the word mandhata, मन्धाता, is a synonym of men of wisdom, मेधाविनाम, i.e. one with intellectual flash or potentiality): son of Yuvanasva, युवनाश्व.

मन्धाता—X.2.2

मन्धातारम्—I.112.13

मन्धातुः—VIII.39.8

मन्धातुश्चत्—VIII.40.12

मन्धातारं वानेन सद्यो दूरदेशं गमयितारं मेधाविनम्—*Daya*. on I.112.13.

9. **Trin-ekadasau**, three into eleven (3 X.II=33); i.e. 33 deities, (8 vasus, 12 adityas, 11 rudras, Prajapati and Indra).

Trini, three, three elementary regions (त्रीणि स्थानानि—*Venkata*).

Tri-dhatuni; three bonds, (त्रिधातूनि त्रिबन्धनानि पृथिव्यादीनि—*Venkata*); cf. यस्य पूर्णा०; य उ त्रिधातु०—I.154.4; त्रिधातवः परमा अस्य गावो—V.47.4.

10. **Ayusu**, amongst men; Ayu, आयु, is a synonym of man (आयुषु मनुष्येषु—*Sayana*; *Venkata*; मनुष्याः=आयवः Nigh.II.3).

Hymn-40

1. **Nabhantam anyake same**, may all over enemies perish; see hymn 39 also.

2. Medhasataye, for the participation in sacred acts or sacrifice (मेघसातये यज्ञभजनाय—*Sayana*).

Vajasataye, for the sake of procuring food (वाजसातये अन्नं लाभाय—*Sayana*).

3. Kavivana Kavi, कवित्वना कवी, both of you (Agni and Indra) are really wise sages (or poets or learned) by your penetrating insight (कवित्वना कवित्वेन कवी क्रान्तकर्माणौ—*Sayana*).

Bhavanam, in the midst of battles (भराणां संग्रामाणां—*Sayana*; Nigh. II.17).

Prachyamana, solicited by the wise (पृच्छ्यमाना कविजनैः पृच्छ्यमानौ—*Sayana*).

4. Nabhaka, pain respiser, O the Nabhakavat, (नभाक, हे नभाक, न भाकवदिन्द्राग्नी—*Sayana*).

Rsi of the hymn is Nabhaka, नभाक, a descendent of नभाक, perhaps a patronymic. The Anukramani (Index) ascribes to him three or four hymns of the Rgveda (VIII.39-41 and may be 42 also) He was an Angirasa, not a kanva (VIII.40.12).

8. Sindhavah, streams of thoughts.

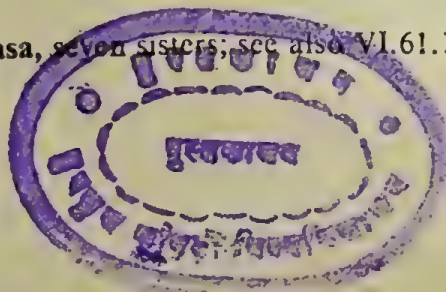
Hymn-41

For verse 2, see Nir.X.5

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2. Nabhakasya, नभाकस्य, of the pain daspiser; See नभाकस्यत् VIII.40.4.

Sapta-syasa, seven sisters; see also VI.61.10 (सप्तस्यसा सप्तार्यात् पञ्चप्राणा



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